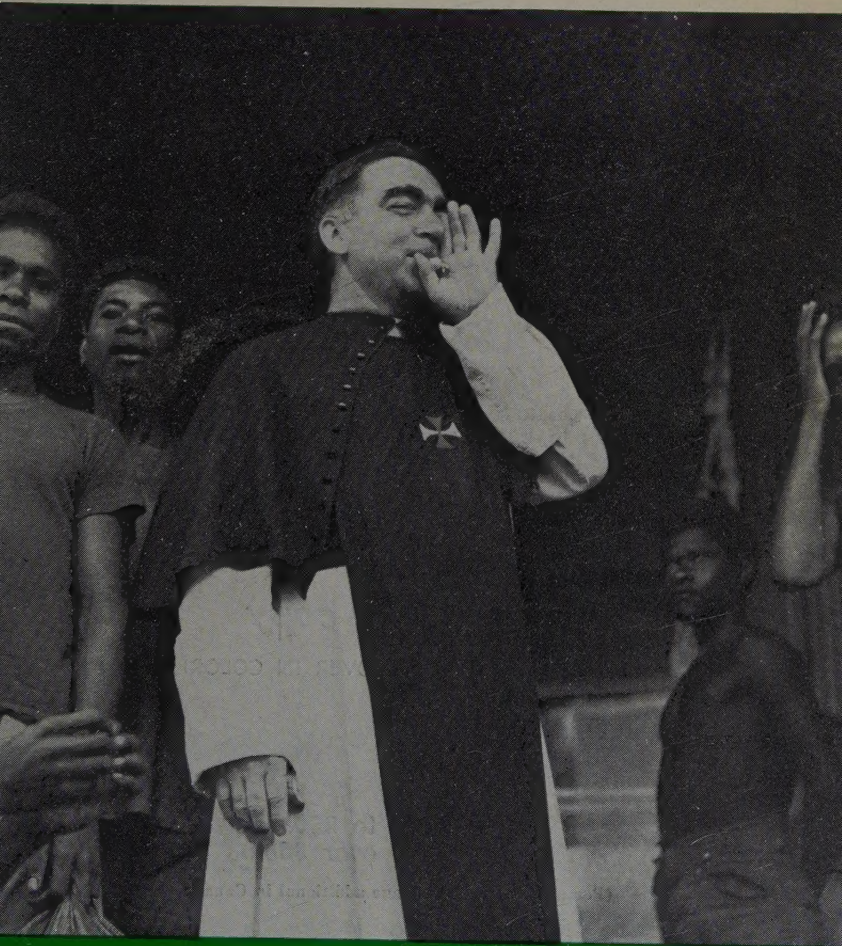


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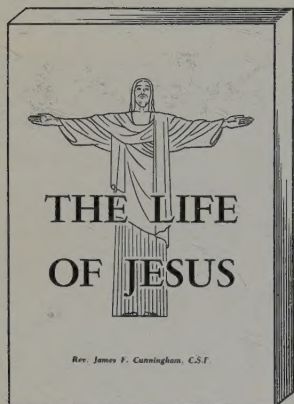
The PRIEST



'Mental Health' v. Religion—page 604

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Cover Father Frank Pitka of the Crosier Fathers
uses a referee whistle to call his workers
together for their daily pay. The scene is
Agats, Netherlands New Guinea.

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July, 1960 / Volume 16, Number 7

THE PRIEST is published monthly by Our Sunday Visitor Inc., at Huntington, Indiana. Printed in U.S.A. Entered as second-class matter Dec. 20, 1944, at the Post Office at Huntington, Indiana under the Act of March 3, 1879. Indexed in the Catholic Periodical Index. Member of the Catholic Press Association. ▲ Address all business communications to THE PRIEST, Huntington, Indiana. ▲ Address manuscripts and editorial communications to Rev. G. J. Gustafson, St. Thomas Seminary, Kenmore, Wash. or Rev. Richard Ginder, St. Mary's Church, New Castle, Pa.

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(dioecesis wichitensis)



The ten Members of the Hierarchy presently serving as Directors and Trustees of The Catholic Mutual Relief Society extend felicitations to His Excellency, Most Reverend Mark K. Carroll, S.T.D., Bishop of Wichita, on the occasion of his appointment to the Board of this 71-year-old Church-affiliated, non-profit, self-insurance fund.

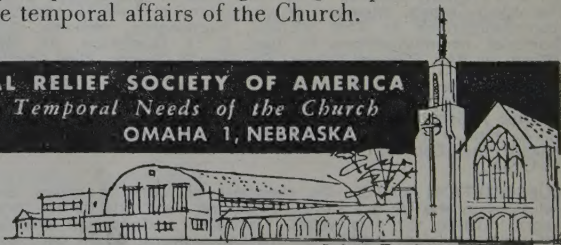
The more than 160 Dioceses and Religious Orders who are Members of this unique Society are grateful to these eleven Ordinaries for their wisdom and support — factors which are largely responsible for the growing importance of the Society in the temporal affairs of the Church.

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We first met him in our seminary days. Ten years our senior, he was an authentic hero. But then as we matured in the priesthood, we acquired him as a personal friend and began discovering, one by one, his many other talents: his eloquence, his gift for mimicry, his talent as a writer, his learning in theology, his skill as a retreat master and director of souls, and, not least, his intensely Catholic devotion to our Blessed Lord and His priesthood.

Hence it was with delight that we heard of his appointment by Archbishop O'Boyle to conduct the music at the dedication of the National Shrine in Washington. We knew that Fr. Selner would work out an inspiring program of music that would be "friendly" without losing in dignity.

With 200 clerics and seminarians under his direction, and a choir of brass trumpets in a setting of byzantine magnificence, he met the challenge with his usual virtuosity.

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The alumni of Catholic University and those ordained at the altar of the Shrine will be interested to know that the whole program is available on an LP recording, both monaural and stereo, at \$5.00, from the National Shrine, Washington 17, D.C.

Officially Provided ‘Suicide Kits’

THE N.C.W.C. News Service has asked the Department of State and the Central Intelligence Agency (CIA) for comment on reports that U.S. intelligence agents carry so-called “suicide kits” and have instructions to take their own lives if they are captured.

Spokesmen of both agencies say there has been no official comment on these reports, and none is planned.

The issue was first raised by Soviet Premier Nikita Khrushchev when he disclosed that an American U-2 reconnaissance plane had been downed over the Soviet Union, and its pilot captured alive.

In a May 7 address to the Supreme Soviet in Moscow, Mr. Khrushchev displayed a photograph of a “poisoned pin” which he said

was found on the person of the U-2 pilot, Francis Powers.

He said Mr. Powers, as a U.S. intelligence agent, had been told to use the “poisoned pin” to take his own life if captured.

Decent Literature Committee Sued for Libel

WE are told by NC-News that an \$800,000 libel suit was instituted in a Federal Court in Newark, N.J., (May 5) on behalf of a weekly tabloid newspaper claiming that it was damaged by being included in a listing of disapproved publications circulated by an Irvington, N.J., decent literature committee.

The suit was filed by the New York Evening Enquirer, publisher of the National Enquirer, the weekly tabloid. Named as defendants were Public Safety Director J. Elmer Hausmann of Irvington; the Irvington Committee for Decent Literature, Inc.; and five trustees of the committee. Several Catholic parishes are affiliated with the committee.

The suit asked damages of \$100,000 from each defendant, plus \$100,000 damages from the defendants jointly on charges of malice and conspiracy.

Basis of the suit was a letter sent by Mr. Hausmann on April 5 to committee members, the letter announced the date of the next committee meeting and included a list of disapproved publications.

The plaintiff claimed the letter recommended that the committee should act to have the publications on the disapproved list removed from newsstands.

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A Clerical Imposter

ACCORDING to NC-News, the Mill Hill Fathers in St. Louis warned (May 23) that a man posing as one of their priests has attempted to solicit funds in New York, Chicago and St. Louis.

The man used the name "Rev. Chris Connors," in successful efforts to solicit "travel expenses," according to Father Anthony Schmid, M.H.M., superior of the Mill Hill house of studies.

Father Schmid said the man got \$40 from a priest in New York on the pretext he wanted to travel to St. Louis, and earlier this year had done the same thing in St. Louis and Chicago, using the same name and technique.

"I would like to make it clear that this person has absolutely no connection with the Mill Hill Fathers," Father Schmid said.

Housekeepers' Retreat

THE Sisters of St. Joseph at St. Joseph's Academy in Crookston, Minn., will sponsor their fourth annual closed retreat for priests' housekeepers from Monday, August 1st, at 7:30 p. m. to noon on Thursday, August 4th.

The special retreat will be held at St. Joseph's Academy, 314 Houston Avenue, Crookston, the exercises to be conducted by Fr. William Westhoven, C.P., of Detroit.

Housekeepers who have attended previous retreats at the academy were notified by card in May. Prospective new retreatants may obtain more information by

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In the great coming combat between truth and error, between Faith and Agnosticism, an important part of the fray must be borne by the laity. . . . And if, in the olden days of vassalage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for higher responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that may devolve upon them.

PASTORAL OF THE BISHOPS, 1884



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writing to Mother Marie Anthony,
C.S.J., at St. Joseph's Academy,
Crookston, Minn.

Omission of Prayers After Low Mass

THE Holy See has ruled that the prayers after Low Mass may be omitted after Dialogue Masses on Sundays and feastdays and after Masses during which there has been a sermon.

The ruling, in the form of a decree issued by the Sacred Congregation of Rites, also authorizes bishops to permit the recitation of the prayers in the native language. Most countries have long had this permission, but in Italy, the prayers after Mass have traditionally been recited in Latin.

Masses of a solemn character have been exempt from the rule requiring recitation of the Leonine prayers since 1913. The new decree further spells out the various exemptions: when Mass has been celebrated for a wedding, First Communion, confirmation,

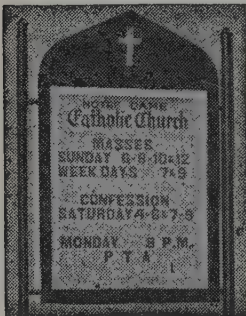
ordination, religious profession, and when there is a general Communion (such as a Mass organized for all members of an organization). The prayers may likewise be omitted when another liturgical service follows the Mass, the decree states.

The Congregation of Rites says the decree was issued in response to questions which it has received. The decree, dated March 9, 1960, is published in the latest issue of the *Acta Apostolicae Sedis*, official publication of the Holy See. It is signed by His Eminence Gaetano Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, and by Msgr. Enrico Dante in his capacity as secretary of the congregation.

Table Talk

THERE is one pastor in our diocese who walks into his sacristy each morning after Mass, carrying his chalice in his left hand and flicking off the church lights with his right.

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candles with his fingers as he goes.

An assistant in a nearby diocese told of how impressed he was to watch a visiting celebrity officiate at a parish wedding. The priest was an internationally known theologian. But our friend was even more impressed when he saw the priest come down the steps of the predella after the ceremony, chalice in hand, and give the bride a resounding buss right across the lips.

One of our pastors was called to the office not long ago for the pleasing ceremony of welcoming a new family into his parish. He was gratified at the large number

of children — was it 11? or 12? "Lots of faith there," he thought happily to himself.

But as he walked over to the cupboard for a pack of envelopes, whistling softly to himself, he stopped dead in his tracks and the music froze in his face.

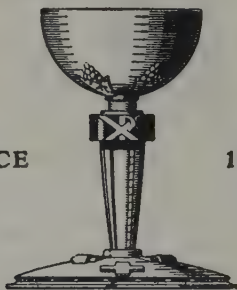
"Father," the new parishioner was saying earnestly, "don't bother with the envelopes. Just tell me where your St. Vincent de Paul Society meets, and how often."

Pink Preachers

A PRIEST-READER wrote recently in some distress for precise information on Communist infiltration among educators and the Protestant clergy. He had given numerical estimates in a talk and had promptly been challenged.



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Fortunately we were able to pull him out of the hole.

But it points the moral that, while Communism is a current heresy which fairly shouts for attention in the pulpit — indeed, we should be ostriches if we failed to notice it — it has powerful allies strategically placed in each community, however small. Hence, we must not make any statement, however general, without having the facts on file.

With educators and the Protestant clergy it is easy. Circuit Riders, Inc., a Methodist group operating at 18 E. 4th St., Cincinnati 2, Ohio, have compiled the record with meticulous accuracy. Their most recent publication is a directory of 608 pages listing the front-records of "6,000 Educators:

College, University, Theological Seminary." Volume I down to "L" is now available at \$5.00. The sequel is in preparation.

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Continued on page 651

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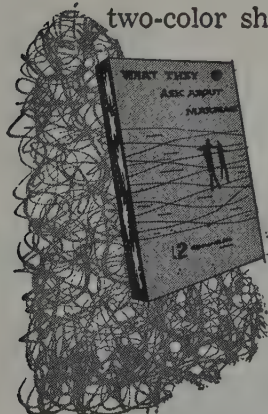
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The PRIEST

JULY, 1960 / VOL. 16, NO. 7

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Editorial Comment

Separation of Church and State ?

THE question of Church and State has been hotly agitated at least since the rise of the modern state. Witness the current disputes engendered by Senator Kennedy's attempt to gain the Democratic nomination for the presidency. Look back over the various waves of bigotry that have swept the United States . . . Back still further and on foreign shores, think of the Italian Risorgimento or of Latin Masonry or English Liberalism. Or go back to the theory of the divine right of kings so ably refuted by Belarmine and Suarez.

One can however recall as well the struggles between the Papacy and the Empire which took place intermittently during the Middle Ages, or reach-

This editorial was read at the Northwest Regional Meeting of the American Catholic Philosophical Association, held at St. Thomas Seminary, Kenmore, Washington.

ing still further back, remember St. Ambrose's rebuke to Theodosius or his controversy with the last noble pagan humanist, Symmachus. The point is not that there have been bigots or tyrants but that there is a serious issue involved in the very juxtaposition of the word *Church* and the word *State*. St. Ambrose had a theory of church and state and so did such diverse characters as Constantine or Hobbes or Mazzini. And even within the stream of formal scholastic thought there have been considerable differences of outlook and attitude.

Our approach to the problem, let us note first of all, is philosophical, not theological. Where there are conflicts of opinion we shall attempt to offer reasons not authority, and we shall go beyond the issues of natural law to discuss as well the theory of Church-State relations which underlies the United States Constitution.

To begin with the incontrovertible—Scholastics agree on the great fundamental notions of Church and of State. Both are said to be perfect societies in that both have proper objects and ends and the means requisite to their attainment. The Church is a perfect society because it has for its end a good which in no way is subordinated to any other good, a good which no other society directly and primarily attains—namely, the spiritual and supernatural happiness of man. It has within itself the means to this end, namely, legislative, judicial, and coactive powers. It is, then, self-sufficient in its own order.

For the believer, the Church is both divine and human; its Head, Christ; its members, the subjects it seeks to save. It is a visible body "by reason of its essence in its professed creed, its worship, its discipline and sacraments." It is invisible "in the mystery of divine grace and charity vivifying human souls, even those which belong to that body without knowing it and only through the inner movement of their hearts, because they live outside the sphere of explicit faith but seek God in truth" (Maritain, *Man and State* p. 151). Bossuet has stated our view perfectly as Catholics: The Church is "Christ repandu et communi-

que"—diffused and communicated.

A Natural Society

In contradistinction to "Church," yet in its own right, the State is likewise a perfect society. It is to be noted as a perfectly natural entity following as a property from the nature of the man, the social animal. The natural law theory, then must be set apart from the contractual theory of, e.g., Hobbes, or Locke, or Rousseau.

It must also be distinguished from the Protestant view that the State is somehow only a necessity rising contingently from the fact that man has a fallen and viciated nature; that in Paradise no State would be necessary. Aquinas teaches that had there been no original sin, natural law would nevertheless have directed men to form a state. We mean, therefore, when we say the state is natural, *not* that it is a necessary evil but that it is a necessary good, not coercive as such but directive.

As directive, the purpose of the state is the creating of "those conditions in society—political social, economic, cultural—which will favor the ends of human personality, the peaceful enjoyment of all its rights, the unobstructed performance of all its duties, the free development of all its powers" (op. cit., p. 172). This

is both a material task and a moral one.

Even so, it will follow that these two societies, while each is circumscribed in its own sphere, are not simply equal. The word "perfect" must not be misunderstood. A man conceivably may be perfect and an eagle perfect and a pearl perfect in so far as each actualizes its potencies, but one sees these three as in a measure non-comparable, and in another measure as implying a hierarchy of values depending upon individual ends. A definite superiority, then, must be conceded to the Church because of its end (*finis*).

Different Ages—Different Answers

But what does this superiority imply? It is best immediately to remove from this note any accidental connotation of domination or hegemony. We mean by superiority, strictly speaking, a higher ontological value as *being*, a higher place in the scale of values. We do not imply a Jewish Old Testament theocracy or a more modern theocracy after the manner of John Calvin. Leo XIII has made it clear that the state is fully autonomous and under the command of no superior authority in its own order. ("Utraque potestas est in suo genere maxima" *Immortale Dei*).

I realize that at this stage any reader anywhere will be ahead of the author. Inevitably the question arises, "But what about the relations of Church and State?" The question has always arisen at every age (as we saw) but (as we shall see) it must be answered differently in different ages provided the ages are not merely ticked off numerically, as the *first* century or the *fifteenth* or *twentieth* century, but are judged qualitatively, as the Patristic age or the Middle Ages or the modern era.

To put it otherwise, one cannot speak blithely in modern phraseology of the "separation of Church and State" as so many do, without asking "what state?" The very phrase is highly ambiguous. Does one refer to the state of Constantine, or that of Henry IV in the snows of Canossa, or is one thinking of Gladstone or Bismarck? Then what about Stalin and Hitler and Khrushchev? The really important question here, basically is: What do you mean by *State*? Where does the individual person fit into the picture?

Unfortunately, in our own United States, there is a group which tends to lose sight of the individual and to speak of the state as a *real* being, a *res* in itself, which in our scholastic terminology would mean that

the state is also substantially *unum, verum, bonum, and pulchrum*. Against such totalitarians we must insist that this is *not* at all democracy but a perversion of the notion in a Hegelian fashion. In such a context, however, it is to the point to note that the phrase "separation of Church and State" becomes meaningless. There simply is *no* church. No one should be surprised that secularists of this persuasion are opposed to private schools, whether denominational or otherwise. I allege John Dewey as a case in point.

Maritain's View

The view of the foreigner who confesses that he loves America brings a fresh and stimulating point of view in this regard. Let me quote Jacques Maritain (op. cit., pp. 182-3): "I also know that, from the opposite side, there are people who would like, for the sake of civic tolerance, to make the Church and the body politic live in total and absolute isolation. Well, let me say, as the testimony of one who loves this country, that a European who comes to America is struck by the fact that the expression 'separation between Church and State,' which is in itself a misleading expression does not have the same meaning here and in Europe. In Europe it means, or it

meant, that complete isolation which derives from century-old misunderstandings and struggles, and which has produced most unfortunate results. Here it means, as a matter of fact, together with a refusal to grant any privilege to one religious denomination in preference to others and to have a State-established religion, a distinction between the State and the Churches which is compatible with good feeling and mutual cooperation."

It would be well to point out at this juncture another aspect of the discussion which is of the essence—the person. This concept has already emerged but only briefly. The fact is that it cannot be kept submerged. The whole issue turns upon it.

The earlier and traditional view, really not at strict variance with this one, tended to stress not the person but the truth. As Cardinal Lercaro has pointed out lucidly, "The problem of religious liberty is essentially a modern one . . . With this in mind it is easy to understand why in the Middle Ages, theologians directed their attention to objective truth, leaving in the shadows the subjective aspect of human adherence to truth. By contrast, the modern era is called the age of reflection [or might I say of 'self-conscious-

ness?"] because reflection on the subjective attitudes of the mind is its dominant characteristic (*Catholic Mind*, Jan.-Feb. 1960, pp. 21-22)."

Personal Values

Consequently, there seems to be a kind of swing away from what is sometimes called "dogmatic intolerance," or what is probably better described as proper and necessary opposition to philosophical relativism and religious indifference, and a swing towards personal values. But let it be clearly understood that the scholastic of this particular persuasion is quite as adamant as any other in his insistence on the absolute character of truth. It is simply that he wants to, and finds it necessary to, pay full attention to the person who can or cannot attain to the truth. Let me quote Cardinal Lercaro *ad rem*: "Religious tolerance should proceed from respect for the truth *and* for the manner in which the human intellect arrives at the truth rather than from respect for freedom in itself."

This distinction is finely and beautifully drawn. The Cardinal says again, "When one affirms that truth is objective, by that very fact he admits of a distinction between truth itself and the act by which the individual yields to truth. Hence, in recognizing the objectivity of

truth, the individual is, at the same time establishing the right to personal freedom" and he continues by observing that "where truth is imposed there arises confusion between religion and politics." In our terms, let us say confusion between Church and State. That such confusions have existed and do exist is, alas, only too easily documented from history.

This is not at all, as it might at first seem to be, any kind of digression whatever, even though His Eminence is speaking of tolerance rather than the broader area of Church-State relations. The person is still our concern.

The Problem of the Person

One must then see that the problem of Church and State relations is the problem of the person. It is the person who belongs to both. He must share in the common good; he must be the free agent. As Christ Himself directed, too, it is the *person* who must render to God the things that are God's and to Caesar the things that are Caesar's. In a relationship which is also reciprocal, the Church and the State recognize what Maritain calls "the most basic and inalienable of all human rights," the right "freely to believe the truth recognized by one's conscience" (op. cit., p. 150).

It is then, obviously, the per-

son (and the persons) who belong to two societies, each in its own order autonomous (Leo XIII). There cannot be any real separation of Church and State unless with Hobbes or Hitler or Stalin we either wipe out the Church or render it completely impotent. It seems to me that those who talk most about "separation" understand least of all what it would entail. From the point of view of the political common good the activities of citizens as members of a church (and here we mean *any* church) necessarily have an impact on the state.

"They and the institutions supported by them are a part of the political society and the national community," points out Maritain; "under this aspect and in this manner it can be said that the Church is *in the body politic*" (p. 152). We shall, incidentally, later, quote Justice of the Supreme Court Douglas on these practical aspects of the question. Church-State becomes a kind of hyphenated word "sharply distinct but not to be isolated or in ignorance of each other" (op. cit., p. 153). This would be "antinatural," and it would produce, it seems, a kind of political schizophrenia.

Changing Circumstances

One must next ask the question: What has brought about the shift of emphasis on the

part of some scholastics, first emphasizing what, to our mind, does constitute a difference of emphasis rather than an opposition? The answer I will make as brief as possible. The first cause has been the evolution of the state itself, of a new state able legitimately to do more of its own power than before; (2) the rise, since the Protestant revolt, of something called a pluralistic society (as in the U.S.), where diverse opinions must be harmonized on the political level; (3) the accentuation of the human and psychological problem of belief and its concomitant, freedom (noted by Cardinal Lercaro, *supra*).

What has been called the "sacral" age of medieval Christian unity has disappeared. In that era there existed a religio-political something which disappeared with it. A perfect actual union of Church and State at least seemed attainable in a situation where the prince served the spiritual aims of his Church. Where he was a barbarian war-lord or a tyrant, the Church again and again asserted the freedom of the spirit against ruthless power. In fact it was the Church which tamed the barbarian and brought civilization out of chaos. As a result that same Church often had to take over functions and responsibilities pertaining of themselves to political society.

SEPARATION OF CHURCH AND STATE

With the schism and the heresies to come there followed the disintegration of the old order.

Unfortunately, there also followed, as we know, the great religious wars which devastated Europe, a secularization and, as of now, a widespread loss of faith, Catholic or Protestant, in any classical sense. This one need not emphasize. Our point is rather that there grew up, at least in outlines, an "order of terrestrial civilization and of temporal society" which has "gained complete differentiation and full autonomy" (op. cit., p. 159).

The Concept Of Democracy

This new practical power is independent within its own sphere; its citizens enjoy an equality precisely as citizens and as members of the body politic; in contradistinction to the concept of external force, new emphasis is put upon personal cooperation with others and with the State in the light of individual conscience. Let us note also, with Maritain, and in the spirit of Cardinal Lercaro, that "a reasoned-out awareness has developed . . . with regard to the fact that nothing imperils more the common good of the earthly city than a weakening and breakdown of the internal springs of conscience (op. cit., p. 161). Freedom of inquiry even at the risk of error is now

seen as the normal condition for arriving at the truth.

One would add only this: it is within the very context of such ideas as discussed herein that the constitution was framed by the Founding Fathers. The First Amendment is therefore simply a blow struck for freedom of conscience. There shall be no established church here as there was (and is) in the parent land of England (and as there was in the Colonies). It was not in the mind of its authors to be anti-religious. As Justice Douglas has said vigorously, we are a religious people and our institutions presuppose a Supreme Being. And, he pointed out further, the doctrine of separation must not result in a relationship that is "hostile, suspicious, . . . unfriendly," for "when the state encourages religious instruction . . . it follows the best of our traditions."

Separation is, literally, quite impossible. Shall we prevent churches from paying property taxes? Shall cities no longer afford fire and police protection to religious groups? Is it unconstitutional for the "cop" on the corner to regulate traffic for Midnight Mass? Absolute separation would itself violate the First Amendment in that it would seriously curtail religious freedom . . . "to protect which the amendment was initially devised."—G. J. G.

'Mental Health' v. Religion

RICHARD GALEN

To supplant
the Church

IN 1933, a group of assorted liberal thinkers drew up a document called "A Humanist Manifesto." They called themselves "religious humanists," and stated their belief that the end of man's life was "complete realization of human personality." Renouncing the "old attitudes involved in worship and prayer," they affirmed their faith in *man*. "Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability," they asserted. "Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking."¹

In the record of the ensuing years, we find much evidence that humanism and mental hygiene have indeed walked the same path.

At a conference on religion and psychiatry held in Boston in 1947, the eminent priest-psychiatrist, Father Otis F. Kelley, warned his listeners: "If we believe what we represent, what we profess, we should not take the attitude that we have everything to learn from modern psychiatry.

As a psychiatrist, I can assure you that the psychiatrists also have a lot to learn from religion."

There are some things the clergy can learn from psychiatry, the priest-psychiatrist conceded; but he reminded his colleagues that at the same time "We should be on guard against letting psychiatry become a substitute for religion, and there is great danger of that today. And if the clergymen don't get together and save the day, soon there will be no religion and there will be all psychiatry; the goal of life will not be God, but self-expression, the same goal that was held out to our first parents when the little wise old devil came up, disguised, saying, 'If you eat the fruit, you will be as gods.'"²

There is little indication today that psychiatry has progressed along lines of Christian philosophy, recognizing man as a creature composed of body and soul, whose purpose in being is to love and serve God. Despite the occasional soothing statements to the effect that "psychiatry sees the need for religion," the evidence is for the most part quite the contrary. Let us note the views of some psychiatrists and psycho-

logists who hold places of prominence and who influence the "mental health" movement, both in the United States and throughout the world.

Certainly Dr. Karl Menninger is one of the most prominent. In his book, *The Human Mind* (Knopf, 1953), Dr. Menninger lists under "Fantasies of extraordinary birth and royal lineage," the stories of Moses and Jesus along with Karma, Oedipus, Paris, Romulus, Hercules, and a number of others. Under the heading of "guilt complex," he cites the case of a patient who tried, in his later life, to expiate some very real sins he had committed. Under "Fantasies of Cruelty, of being Beaten or Giving Beatings, Ostensibly for Punishment, but Really for Perverse Pleasure," we find a quote from the *Imitation of Christ*!

Some psychiatrists, says Dr. Menninger, regard religion as an illusion that men would be better without; but he himself takes a more tolerant view, realizing that "some so called illusions are necessary to life." Ministers, Dr. Menninger reports, are more amenable to psychiatry than they used to be, since the psychiatrists have been writing books for them to read. (But he does not intimate that psychiatrists are more inclined toward acceptance of religion.)

Dr. G. Brock Chisholm of

Canada, for several years Director-General of the World Health Organization and presently head of the World Federation for Mental Health, writes in *Prescription for Survival*³ that we must get rid of all certainty, and get away from the thinking and the attitudes of our forebears, including dependence on religion and respect for the Ten Commandments, which, in his opinion, have no "practical value." The concept of sin, he avers, is born of our wish to control others.

'Morbid Imagination'

In another book called *Can People Learn to Live*⁴, Dr. Chisholm deplores belief in an after-life. It was "invented by morbid imagination," he says, and in the various systems of faith has been used "to bribe and frighten hundreds of millions of people into obedience, and, most importantly, into the thought-controlled state where they do not think independently." He advocates freeing children's minds from the "certainty of 'rightness'" and from the convictions of their parents. He does not wish to permit us our "illusions," as does Dr. Menninger. "Belief in an all-knowing, all-loving and all-powerful personal god can be very comforting to the frightened," he concedes, "but at the sacrifice of emotional-intellectual-social integrity

and social value in the highest sense."

In a chapter titled "Education for World Citizenship," Dr. Chisholm recommends that every child be taught about time and space and the "old theories" that have been taught as faiths; about evolution from the lowest to the highest forms; about animism, spiritualism, tribal gods and their movements and mixtures, the "savior gods," and their deaths and resurrections, the major surviving religions and philosophical systems, agnosticism and atheism, rationalism, and Marxism-Leninism; social development beginning with the family and proceeding through city-states and confederations to the United Nations; and the various economic systems. It would be relatively difficult for a person who was introduced to all this in childhood to "maintain a narrow and unchangeable religious, racial, or nationalistic faith," Dr. Chisholm assures us; and few will differ with him on this particular point!

Dr. Chisholm, remember, is in what is perhaps the most influential position that exists with regard to establishing criteria for "mental health." As guest speaker on "The Crucial Role of Education," he told the Asilomar Conference Committee of the Mental Health Society of Northern California in 1954 that the United Nations

had not fulfilled its destiny because we had not been willing to pay the price. The things that need to be done, he affirmed, will be very expensive.

"It will cost us a lot of our dearest certainties," he declared. We live in a new kind of world, and no ethical or moral system, no system of dogma or orthodoxy, is applicable in the world as it is today. The teachers of the world, he stated, must fight all absolutes and certainties.

Dr. John R. Seeley

Another psychiatrist, Dr. John R. Seeley, who has directed a study on child rearing and mental health, made some even more surprising statements in 1953. The mental health movement, he said, is moving into the power vacuum that has been left by the "obvious passing of the dominance of the one institution, the Church"; and we are now moving from "preoccupation with salvation to preoccupation with adjustment or peace of mind." Like the early church, says Dr. Seeley, the mental health movement addresses itself to all sorts and conditions of men; like the church, it consists of laymen and specialists fulfilling their respective duties; like the church, it has a fellowship of believers. And, more important, points out Dr. Seeley, *"the movement occupies or*

seeks to occupy the heartland of the old territory," in that the mental health practitioners are being called upon to give pronouncements on questions formerly regarded as moral!"⁵

The mental health movement has risen, says Dr. Seeley, from a collapse of ancient social values. (In this statement, he concedes — at least by implication — that if these "ancient social values" still obtained, there would be no need for the "mental health movement." This seems to be more obvious to the proponents of the movement than it does to some of our starry-eyed do-gooders who seek to reconcile humanism with orthodox religion.)

The movement has succeeded, he declares, in conjunction with other "acids of modernity," in dissolving formerly stable beliefs. Concepts of original sin, obedience, quietness and good manners in children, corporal punishment, et cetera, still remain with us, he acknowledges, but in a position similar to that in which the wheelbarrow coexists with the airplane. The mental health movement cannot claim *all* the credit for making these beliefs unfashionable, he admits, but it has *helped*.

There is latent schism, says Dr. Seeley, between those who believe the movement can operate in any kind of milieu (an opinion he likens to that of "at least one church" which

takes the position that it is above politics), and those who insist on the position that no values are ultimate. He sees difficulties, too, in that mental health techniques "tear away the veil of privacy from what was hitherto private"; and while patients may be relieved of some tensions and difficulties, they will admittedly be burdened with new ones. This he believes, however, must be regarded as simply the pain of transition from an old to a new state of affairs; no one has the power to change the general direction.

Dr. H. A. Overstreet

Now, let us turn to the writings of some of the prominent psychologists of the day. In *The Mature Mind*, Dr. H. A. Overstreet deplores the "goodness-badness" theory, and advocates replacing it with the "maturity-immaturity" theory. When the dying Christ said "Father, forgive them," says Dr. Overstreet, He meant that He did not regard His torturers as bad; but simply as un-grown-up." The religion taught by the Church, he holds, is quite different from the "invitation to maturity" extended by Jesus. Unity can be achieved only "among religions that accept the maturing of man as the central aim of life." Any system that asks man to leave the defining of spiritual responsibility to priest or minister "invites him to remain

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immature." The Reformation was only a step from "one orthodoxy to another"; and the Decalogue has been turned by "immature minds" into a series of taboos, and given a "literal and narrow interpretation."

Dr. Overstreet regrets that we do not have more large families, but his regret is based on a somewhat unusual reason. Where more children are together, he says, there is a community in which they can plan "small revenges," and they are not so likely to be "perilously dominated by the adult pattern."

In a section in which Dr. Overstreet skips nimbly back and forth between Jesus and Dr. Chisholm as sources for the support of his theories (which is something of a paradox, in view of the latter's beliefs), we learn that love means the *affirmation* of a person: "granting him, gladly, the right to his unique humanhood."

The idea of original sin, says Dr. Overstreet, came from Augustine. His theory became institutionalized, because he played politics so well that Pelagius, who disagreed with him, was declared a heretic.

When we read the works of Dr. Erich Fromm, we find that in his view of things, the question is not "whether man returns to religion and believes in God but whether he lives love and thinks truth."⁷ Dr. Fromm sees the necessity for

ethics; he also sees the need for faith. Unfortunately, he proposes a system of humanistic ethics, and faith in *man*. And humanistic ethics holds that "only man himself can determine the criterion for virtue and sin, and not an authority transcending him."⁸

Dr. Lawrence Frank

Dr. Lawrence Frank, who has written innumerable articles and several books on psychology and the improvement of society, holds that modern science has made the older theological beliefs untenable. He decries the belief that man was "specially created" in a geocentric universe, and says that educators must interpret new ideas to replace the lost "cosmic sanctions."⁹ Dr. Frank advocates a concerted attempt to convince the American people that a mental health program — which he acknowledges is "suspect and openly resisted in many quarters" (particularly by *men*) — is "necessary to achieve our moral and ethical aspirations." And since parents cannot be convinced that they should abandon their outmoded manner of rearing children, he hopes for ways in which to "immunize" the children.¹⁰

Dr. J. L. Moreno is highly optimistic as to the future of psychiatry. He looks toward a new type of religion, improved by the insights of Marxism and psychoanalysis.¹¹ Moreover —

"As society is ailing we can expect a psychiatric empire to emerge gradually and spread over the globe. Politicians and diplomats will move into second status. Social scientists, psychiatrists, sociatrists and sociometrically oriented socialists will move into first. The mentor in the White House, a future President of the United States, may well be a psychiatrist before another century has passed."¹²

While Dr. Moreno's name does not appear on such published lists of mental health material as we have seen, his brain-child, psychodrama, has been accepted and promoted in the name of "mental health." Parentage of this device is claimed by Dr. Moreno himself. He states that psychodrama is "his most personal creation."¹³ It consists in the dramatization of situations where conflict is involved, in some cases making use of an "auxiliary ego," a person who acts as a sort of decoy to break down the patient's inhibitions and "warm him up" for the enactment. Just as some persons do not like to expose their bodies or parts of their bodies, some people do not like to expose their psyches, says Dr. Moreno; and psychodrama, in this respect, is the counterpart of nudism. Since psychodrama destroys privacy, Dr. Moreno acknowledges, "it is clear that the Hippocratic oath will have

to be reformulated" in accordance with its demands.

Patients are treated as a "combine," the doctor explains. Only two persons may be included; or the scope of the psychodramatic session may be broadened — as, for example, when a man and his wife decide to permit the "other man," their son and daughter, and perhaps even an audience of interested persons, to be present at the dramatization. Or, a child may be helped to dramatize "how his father acts." (I prefer to leave the doctor's description of psychodrama carried out by "love partners" to those who are curious enough to wish to read it. It may be found on pages 205-206 of *Psychodrama*, Volume I).

A 'Loaded' Technique

It should be clear from the foregoing description — and if it is not, it will certainly be clear after reading Dr. Moreno's books — that psychodrama is a "loaded" and potentially dangerous technique, and one that could be acceptable (if at all) only in the hands of highly ethical practitioners who deal with real abnormalities. Even then, it seems that it should be scrutinized in the light of the admonitions given psychologists by the late Pope Pius XII, against intrusion into the "interior domain" of another person.¹⁴ Serious traumatisms

may be provoked, he warned, by such intrusion.

The sources I have quoted here are, it is true, relatively few. But it is only for lack of space that I refrain from quoting more. As Dr. Karl Stern, Catholic psychiatrist, states in *The Third Revolution*,¹⁵ after quoting Chisholm and several others of like mentality, "We would not have quoted those papers . . . if they were not representative of a great number of those engaged in the social sciences. . . The few people quoted here express bluntly what hundreds of others assume more or less without formulating it."

It will be noted that the "experts" on the subject — not excluding those hostile to religion — are fairly well agreed that the need for (or dependence on) psychiatric or psychological help has paralleled the decline of dependence on religion. Much of the enthusiasm for psychiatry, says Father Otis Kelley, whom we quoted earlier, is engendered by the fact that people fail to get the answers they need from their clergymen, and turn to psychiatrists in the hope of finding relief for their emotional stress. According to Jung, the great interest in psychiatry swept first over the Protestant countries of Europe, and was "coincident with the general exodus from the Church." (Jung has also stated

that in his practice, he has had few patients with strong religious faith of any kind; noticeably few practicing Catholics).

Sebastian De Grazia

Sebastian De Grazia, the sociologist, offers a further explanation for this phenomenon.¹⁶ The swing toward secular healing has not occurred because psychotherapy is more successful, he insists, but because *it removes guilt by toleration*. This therapy of toleration assures the patient that his moral failures are not sins. And therein lies the dividing line, says De Grazia, between the religious therapy of forgiveness and the nihilistic therapy of toleration. The former is realistic; it is honest; it calls a sin a sin. The latter conceals the fact that the problem is a moral one, and generates perpetual moral confusion. "A toleration therapy degenerates whatever moral standards remain."

The rise of secular therapy was coincident, De Grazia holds, with the disappearance of religious healing — as the churches drifted away from the concept of forgiveness. And since the medical man was unable to forgive, it was necessary to convert sicknesses of the soul into ailments that had no need of forgiveness. Since denial of guilt was more attractive than self-accusation, people flocked to the secular

healer rather than to the religious one. And when things reached this point, the clergy had a choice to make. De Grazia says, with some sarcasm:

"... Forward looking clergymen today demonstrate their broadmindedness by attending the lectures of the psychotherapists, lamenting only now and then that the therapists do not reciprocate. They write books showing how religion can survive the glare of psychotherapeutic facts. They frequently ask for co-operation between psychotherapy and religion, which is to say they beg the psychotherapists to give them some little chore to do in connection with healing."

Psychotherapy, De Grazia reminds us, means the healing of the soul; and the crux of it is necessarily in moral authority. Moral conflict or guilt can be solved only by a moral decision. When psychiatrists attempt to instill the idea that moral standards are the cause of conflict and neurosis, it has a far-reaching effect, as man does not live in a vacuum, and those whose standards they succeed in changing go forth to infect others with their changed morality. "Shades of the sale of indulgences!" says De Grazia of the materialistic psychiatrist who — for a fee — makes almost all irregularities become "normal."

The Catholic Psychiatrist

At this point, some priests will protest that they know, through their dealing with souls, that many people have problems that call for medical advice and treatment, and thus require the services of a psychiatrist. This may be true; certainly it is true in the presence of actual organic disease. Yet *only* the psychiatrist who subscribes wholeheartedly to the teachings of Christianity can be trusted with the soul of a Christian patient. The psychiatrist who does cannot and will not use questionable techniques of "unjustified intrusion in the depths of the personality," against which the late Holy Father warned.

As things stand now, little attention has been given to the attitudes that prevail in psychiatry — and the mental health movement, like the camel who wanted to warm his nose in the tent, is pushing its way in everywhere. It may be presumably "neutral" regarding religion; yet the National Association for Mental Health (which would almost certainly refuse to advertise such books as Father Thomas Verner Moore's *The Driving Forces of Human Nature*, Father Narciso Irala's *Achieving Peace of Heart*, or Father Raphael McCarthy's *Training the Adolescent*) has no hesitancy in recommending for a "mental health library" the writings of

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Dr. Menninger (who regards religion as an illusion), Dr. Seeley (who expects the mental health movement to replace the Church), or Dr. Frank (who hopes to immunize children against parental training). Nor does it hesitate to recommend pamphlets which nourish rebelliousness in the young.

The most incredible facet of this is the extent to which the mental health movement has gained the confidence of religious people. Priests trustingly send parishioners to non-Catholic — even non-religious — psychiatrists for treatment of nervous or emotional troubles. *Avant-garde* Catholic psychiatrists adopt, on occasion, the techniques developed in an atheistic school, unmindful of the philosophy behind them. Questionnaires and psychological tests, loaded with questions or statements that excite discontent, uncertainty, and insubordination (while purporting to further, in some mysterious way, the students' "mental health") find their way into Catholic classrooms. Catholic teachers are convinced, via education classes and teachers' publications, that they must give "sociometric tests" to pupils, or engage them in classroom "psychodramas" and/or "sociodramas." When Catholic educators can compile "guidance" books that include suggestions for public criticism

of parents in the classroom, the mental health movement has indeed made progress in doing what Dr. Seeley predicted: in taking over the heartland of the Church!

That the psychiatrists and psychologists we have quoted are probably well-intentioned is beside the point. So, perhaps, was Karl Marx; who can say? Good intention does nothing to offset the harm that is done by error. The fact remains that atheistic psychology and psychiatry is a very effective part of the force that is attacking religion today, and it appears in many guises. It is long past time we engage in some careful investigation of what goes on in the name of "mental health," and particularly of its influence in Catholic circles.

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My Fellow-Assistant

A candid snapshot

E. J. ESCRITOR

FATHER Fulano was different, not in a neurotic way — although he did have his mannerisms. He half-chewed and half-smoked his cigars. He had the habit of drawing his lower lip together with the thumb and first finger, this particularly when he had a decision to make. His hobby was heraldry. He knew more about coats of arms of various families than any expert on the subject—than, say, King Arthur, if the comparison is apt.

Father was no organization man. He readily admitted that they had a worthy purpose, but his way of thinking was opposed to anything like starting a new one. "The Legion of Mary is enough," he would say. As a younger curate he had the worst C.Y.O. in the city — program-wise that is. He frankly admitted that he was a terrible organizer, but was quick to remind me that that was *not* one of the conditions for ordination.

The phrase "Program of Activities" had the same effect on him as the day the doctor told him, "Your gall bladder will have to come out." The advantage of the latter being it happened under an anesthetic.

A parish picnic in the sum-

mer, a parish dance in the winter, and one other social event would be sufficient for him, and the whole family would be expected at these affairs.

Father Fulano's forte was the telephone. The middle of each week he'd call five families about seven o'clock in the evening. Names were taken from the census file.

"Hello," he'd say, "this is Father Fulano calling."

The voice at the other end, at first a bit surprised, is quite pleased that Father has called to ask how the family is. Sometimes the conversation is brief, but rarely so. Many topics are covered as a rule. Sons and daughters in college, how they're doing.

"Do the collegians go to the Newman Club meetings? When you write, do you remind them about frequent confession and Communion?" These are the questions he would invariably ask. Sometimes, particularly in the early spring, a student can be directed to a Catholic college his parents had not known about.

"My father's sick," said the small voice that answered the phone one evening before her mother could reach it. Her father, Father notes, has not made his Easter duty in some time. A

The priests concerned are from "Down East."

THE PRIEST

visit to the house will be in order.

Another introduction from this side of the wire.

"I thought I'd call and tell you your boy is very dependable serving Mass and does well."

A word of encouragement never does harm.

So many subjects are covered in this way. Sometimes or, rather, most of the time the five families cannot all be called in one night. One evening the mother of a young girl named Nancy told Father that Nancy had a nice boyfriend at college.

"The boy lives in Millerville," said her mother, "they used to live in Evon."

A Chance Remark

Father's suspicions are aroused on hearing the name of the boy. He knew the family from Evon and all the boys were married. "Possibly going with a married man unknowingly," he thought to himself. He would have to check on this.

His phone calls were particularly popular with retired people. They don't want to have their phone disconnected. After all, "Someone may call."

Father's middle-of-the-week phoning always led to personal calls at the home or counsel in the rectory. They were most fruitful. He certainly knew the flock as a good shepherd.

Another wonderful habit of his was to speak to everyone — even the most ferocious looking

individual. Old grumpy-looking Mr. Wadman's conversion was initiated by a big "Hello," from Father Fulano and a "How is the farm going?"

He always made it a point to stop over at the schoolyard now and then to chat with the children.

A very kind and prudent priest, Father Fulano knew his limitations and he was a student of psychology by nature. He seemed able to touch a person's spiritual life after a few words of conversation. He always said his Office in church.

"You may as well sit in church saying it as sit in your room."

What could you say to that? He has me saying my Office in church now. I actually feel uneasy if I should by chance slouch into my easychair to say the good book when I know that he's right nextdoor in church saying his.

Father Fulano was transferred last month. He has his own parish now. It's in a suburban area. He has no church yet.

I don't think there will be much of a "program of activities" in his parish, but I know he will have spoken to everyone of his flock in short time, and in the spring he can have a parish picnic on the cinderblock-and-wood floor of the parish center he'll build.

The altarboys gave him a walkie-talkie telephone when he left here.

Good News?

'Pepping up'
the catechism

GERARD S. SLOYAN

AS Catholic school populations grow in this country (over 5 million in 1958-59), as Confraternity of Christian Doctrine enrollments soar (3 and one-third million under some type of instruction), and the rolls of the baptized who are never further taught in religion mount, lots of hard thinking is going into the question of religion teaching.

The elements of the problem are complex. Only the thoughtless tend to simplify them. Sociological factors favorable to religious knowledge and practice in certain segments of the population inevitably work against them in others. Thus, there is considerable evidence that Catholic schools tend toward the improved religious formation of those who attend them. The partial interference with good formation which they constitute in the case of those enrolled, and the effects of their existence on the Christian education of all Catholic children, have been the subject of much conjecture but little serious study. A similar question largely unexamined (one speaks of scientific studies) is

the degree of help and hindrance provided by the catechisms and other aid-books in common use. A nuance of greatest importance here concerns the goals proper to religious formation. There is considerable reason to think that learnings of no special relevance to full Christian life are being conveyed successfully, while others essential to adult sacramental existence are not being seriously considered.

In 1958 the present writer edited a collection of essays entitled *Shaping the Christian Message* (Macmillan) in which Père Pierre Ranwez of Brussels, in a study done in a framework of contemporary history, brings attention to two pressing problems in religious education. One is the necessity in our day of an institution like the early catechumenate in countries where the Church is already well established.¹ This scheme has as its basic requirement a long period of proved fidelity to Christian conduct on the part of petitioners for the sacraments of initiation while doctrine is being mastered. Perhaps the closest American equivalent to the European situation is found in the large classes of adult Negro catechumens in urban areas. Often the social milieu

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at Catholic University.

July / 1960

of these men and women is such — and in this race is not the predominant factor — that nothing short of heroic resistance is required of them. Without the solidarity of their common religious hope rooted in their canonical status in the Church they could not be expected to persevere until their reception day, much less for lifetime.

Instruction v. Worship

The second problem is a "submerged" one in this country which cannot remain under the surface for very long. It has to do with the small success enjoyed until now in integrating the instruction given in Catholic schools with patterns of parish worship. There is on the one hand Sunday and First Friday Mass attendance by the children *en bloc*, usually marked by an indifferent hymnody or singsong prayers, and there is on the other an intensive catechetical training, most of it unrelated to (because unacquainted with) the progress of the past 40 years in sacramental worship, biblical study and pastoral concern. All the evidence is that the two are comfortably wedded in only a few dozen American parishes, though the number grows each year. One concomitant and in some way result of this strange situation is crowded communion rails in churches that seldom hear a sermon. Another is

the cry of parents trying to secure desk-space for their children: "All I ever learned about my religion I learned in school." Surely this spells some kind of "point of no return" when the desk-space run out.

A nation like ours in which the catechetical problems that lie in the future may in many respects be quite unlike those of the past should attend carefully to the experience of older, wiser nations in this "post-Christian" era. Unfortunately there is a tendency to dismiss all European experience as totally unrelated to what goes on in this country. In this view, any turning to their catechists for aid borders on a cult of the foreign. As in the cause of international peace, however, the crisis in the spread of the gospel is so grave that recommendations from any quarter on the cooperation of the parish, school and home are welcome in their least detail.

When a European speaks of the need of public sacramental worship for children if they are to grow strong in faith, he touches an area where we in America are weakest. The apostolic movements and pastoral liturgy must be introduced to the school and the Confraternity class very shortly. Loss of effectiveness in all mediums because of lack of articulation is costly beyond measure. The early Church thrived because it

knew no such distinction of function.

An important stream of catechetical thought has been introduced into American life during the past decade which takes its rise in the headwaters of Pauline preaching. The tendency or drift of things in this matter is an insistence on the necessity of presenting the message of salvation in Christ "kerygmatically," that is to say, proclaiming explicitly and emphatically the core of the apostolic preaching. The term is probably unfortunate. Aside from its phonic resemblance to "enigmatic" or worse still "automatic," it connotes to many the idea that there is an "in-group" of enthusiasts who are ready to prescribe how to do successfully a job that has been badly bungled since the time of the apostles.

Actually it means nothing of the sort. The message (kerygma), which each apostle as a herald (kerkyx) of the Lord announced to a fallen humanity, was that bedrock of truths which constitute the *mysterium Christi*. It consists essentially of the shared knowledge that God in His eternal love has eternally had the plan of calling all men to union with Himself through His only-begotten Son. In brief, it is the good news of our salvation. "in Christ," in the phrase favored by St. Paul.

Modern catechetical progress,

with which this outlook is correctly identified, is German in its origins, and dates to around 1900 with the activity of Heinrich Stieglitz and the Munich Catechetical Society. Stieglitz's development of a religious lesson in five steps (basically those of Herbart) in place of the text - exposition method which dates to the late middle ages, is frequently identified with catechetical reform. There is thus an unfortunate tendency to look upon the whole movement as a methodological advance, something to be mastered and put at the service of agreed-upon learnings. This is anything but the case; the key notion in the whole matter is that faith is fact before it is theology, and that God revealed Himself in a history rather than through a theology. The very matter in question is the divine methodology of revelation. God is to be taught about, in other words, as He himself taught, not in the categories which seemed good to men centuries later.

An important development came in 1936 with the publication of the small volume of J. A. Jungmann, S.J., *The Good News and Our Preaching*. It would have been impossible without the pioneer work done in biblical catechetics in the two preceding centuries by Overberg, Gruber, Galura, Hirscher and Mey. In it, and in its follow-up of 1939, *Christ as the*

Midpoint of Religion Teaching, Father Jungmann triggered a revolution or more accurately a restoration in the content of catechetical teaching.

Some of the methodological ideas had made their way in this country through A. N. Furerst, the translator of Michael Gatterer, and J. J. Baierl who had done the same service for Stieglitz. But it remained for the Austrian Jesuit to achieve on a wide scale the shift of emphasis from method to content. The internal structure of catechisms, the choice and arrangement of doctrine in such a way as to convey best the meaning of new life in the kingdom, was his special contribution.

Jungmann's handbook of catechetical theory produced in 1953 became available recently in translation as *Handing on the Faith* (New York: Herder and Herder, 1959). Giving full credit to the labors of past ages, Jungmann nonetheless makes clear how the great doctrines of faith have been suppressed or mildly distorted from the biblical and sacramental patterns of their origin. Doctrinal formulations dating from a period in the Church's history that is not accounted very rich theologically gradually took their place.

The work of the past half-century has been simply a return to tradition. This restoration, comparable to that in liturgical studies, has not been anti-developmental. It encour-

ages clear-cut doctrinal formulations, especially those from the great creeds and councils, but requires that they flow from their sources, Scripture and the liturgy. They are to be used, moreover, only if they are readily comprehensible to the learner for whom they are intended. Otherwise, the attempt to teach through them is self-defeating. Modern catechists hold that these formulations are most effective when in the form of question and answer. They should come at the end of a developed lesson, and the memorization of them as before should be required. The book in which they appear should be called a catechism — a penny catechism if the phrase still means anything to anyone. If possible the answers should be in the words of the Lord Jesus Himself or from other places in Scripture.

'Gloom and Aridity'

If the message of Christ is really good news, it is fair to ask why it does not sound so in the texts devised for pupil study. When children "see the pictures which are decreed by educational fashion even in catechisms," (writes England's Canon F. H. Drinkwater), "a momentary gleam of hope may shine . . . but when they turn their eyes from the picture to the text, gloom and aridity descend once more." Formats grow more handsome and page designs more attractive; information is geared to juvenile

use with increasing skill — the text of the Revised Baltimore Catechism always necessarily excepted. Yet the writing does not improve. People with a good eye for a phrase always seem to get into some other line of work.

For decades now Canon Drinkwater has been maintaining that the facts of revelation, the doctrine itself, ought to carry its own joyful urgency. If the apostles "thought it Good News we ought to take our cue from them, and clothe the basic bones, the solid skeleton of doctrine . . . with some flesh and blood of imagery from Scripture, from liturgy."

This is neither new nor unique. Yet dull catechisms and religion texts continue to be written, on some mistaken principle that sound doctrine and poetic speech are at odds. God must raise up for us some poet-theologians (which after all is what good catechists are, and the inspired authors of the Bible were), who will know that it is an inhuman process to appeal to children in language and ideas that could not concern them less, and to defer the appeal to the will to the end of a school lesson when all the intellectual work has been done. Whoever these catechists are and however they proceed, they will reject the separation of intellectual and effective elements and let the doctrine speak for itself, as it does so

luminously in Job and Isaias and John.

If by some miracle all problems of content were mastered and methods of instruction arrived at which won the approval of all theorists, the gain would be a small one if it left child-nature out of account. Religious pedagogy is challenged doubly in that it deals with the delicate mechanisms of this nature and must speak to it of the response to a limitless love. Christ called the burden of this love light. Yet often the obligations of Christian life are thrust upon children with such lack of wisdom that the children suffer a psychological shock lifelong in its effects. Clearly one can only know what phases of the message to present at what times in a child's growth when he knows what the developmental stages are, and what impressions are valid for the child at a given time. The unfortunate tempest over the French *Catechisme Progressif* in 1957 was based on differences over the concepts a child can or cannot meaningfully take in.

Exploration In Psychology

Until lately the exploration of the religious psychology of the young has made slow progress in Catholic circles. Great strides have been made by psychological pioneers genuinely interested in child development, but they have frequently been persons for whom all religious stir-

months ended March 31.

\$34,466,077 RAISED IN CATHOLIC DRIVE

A five-month drive by the Roman Catholic Diocese of Brooklyn to get \$20,000,000 to build six high schools and a residence for the aged has been oversubscribed by more than 50 per cent.

This was announced last night by the Most Rev. Bryan J. McEntegart, Bishop of the diocese, at a victory meeting at the Flushing Meadow Outdoor Theatre in Queens.

The campaign, he reported, has received gifts of more than \$34,466,077. It is being conducted by Community Counseling Service, Inc. *

A spokesman said the money would "meet a critical need." Of 21,000 pupils now coming out of parochial schools, only 7,000 can get into diocesan high schools.

The six new schools, built in Brooklyn and Queens, will accommodate 13,000 students.

The Knights of Columbus Building at 1 Prospect West will be converted into

From



New York Times Wednesday, June 1, 1960



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You may call, or wire us collect.

rings are mere natural sentiments. Lately, however, the studies of men like Boyer, Andre Godin, McDowell and Orason have established that the religious educator must have a solid groundwork in infant and child nature and the "kerygma" before his efforts can bear full fruit. Otherwise, he acts presumptuously, and this (as any student or catechism can tell him) is a sin against the virtue of hope.

In the last decade there have been many reasons for hope in the areas of pastoral theology and religious education. Just 25 years ago the international center *Lumen Vitae* was founded in Brussels. Its quarterly journal of the same name, now in its fifteenth volume, has been extremely influential in these matters — in this country as elsewhere. A team of experts at the Center is at present conducting the second International Catechetical Year which a number of Americans (all too few, unfortunately) are attending. At the Catholic Institute in Paris, a "Higher Catechetical Institute" has been extremely influential.

The much - needed higher catechetical institute for priests in this country does not seem in prospect, chiefly because so few actually catechize. This makes a double hardship for those who do and who must direct such programs. The University of Notre Dame Summer

School of Liturgy and the Department of Religious Education at the Catholic University of America are doing a certain limited amount of work through their graduate students, in the content of instruction and the ordering of doctrine.

Various Meetings

A meeting of 50 specialists in religious education at all levels, kindergarten through university, was held at Marquette University last June (the papers are given in *Perspectives*, Fides Publishers, Notre Dame, Ind., Aug-Sept., 1959). A remarkable unanimity of sentiment on the matter of what comprises the heart of an effective doctrinal formation was discovered there. A similar meeting who planned this June for Mundelein College, Lake Forest, Illinois, and a ten-day session in Washington, D.C., in the same month to be sponsored by the national office of the Confraternity of Christian Doctrine, held similar prospects. It is interesting to observe that the leading figure at all such gatherings, whether he is present or absent, is Jungmann's interpreter, Father Johannes Hofinger. Because he has not been a very timid apostle, he is often absent. But those who convene, even when they take him to task, are not inclined to propose any other name as the key person in American catechetical progress. It will not be easy for

this country to acknowledge adequately what this peppery little Austrian has done for it.

The German - authored *A Catholic Catechism* has played a catalytic role in all this (American edition: New York, Herder and Herder, 1959). An *Introduction to A Catholic Catechism* written by the authors and artists themselves is on the brink of publication as this is written. The teachers' manuals to it lately produced by Josef Goldbrunner (*Teaching the Catholic Catechism*, Herder and Herder, 1959) are supplementing the aid-books of Americans long in the work, to make a harmony that knows no party spirit but only the needs

of the child. There is, in brief, abundant indication that whatever lies ahead for this nation of 180 million, efforts are being made to speak to its children of the good news of Christ in terms which they can understand, which are also the terms in which it was first given to us.

It would be tragic beyond words to conceive of this effort as in any sense faddist, foreign or anti-Scholastic. These terms have no meaning when the work at hand is the ancient one of bringing truth alive in the heart of the child. In every age, the children are they who were not made for the Sabbath, but the Sabbath for them.



Diplomatic Exchanges

Among Papal pleasantries it is related of Pius IX that when a diplomat was taking leave of him the Pope asked if there was anything he specially desired and the diplomat made the unexpected answer that he had one great desire which was to be canonized by the Pope himself. Probably he was one of the vague and loosely Catholic diplomats which the newly-founded Central and South American Republics were producing, who meant to say he wanted to be blessed. But the Pope turned it by saying that in order to be canonized the diplomat would first have to be dead. "However," he said with a delicate reference to the world of duplicity and pretence in which diplomats live, "if you will pretend to be dead, I will pretend to canonize you."—D. W. in *The London Tablet*.

Polishing the New Priest

JOSEPH H. O'NEIL

He has much to learn

OF course, as the Oratorians say, I stand corrected, but I have the impression that there is some "floundering around" in regard to this matter of the pastoral year. Speaking as a pastor, I should like to make a few suggestions that might possibly be helpful towards providing an adequate "year" for student-priests.

I am sure most clerical readers know that the Church has ordered this extra period for newly ordained priests of religious communities. It is to orientate them in the work of caring for souls. After the study, mainly of speculative subjects, that have helped them to understand the "balance-wheel" mind of Holy Mother Church, they must now be trained to the work of the practical ministry. This is not an easy transition, especially for some clerics. And so I believe that the professors of pastoral should be specialists rather than merely "sideliners" in providing this course. And the students should be given opportunities for experience in gaining a reasonable degree of "know-how" in regard to the parish apostolate.

Father O'Neil is pastor of St. Joseph's Parish, Beaverton, Ontario.

Recently, I attended a clerical convention which was concerned with a particular aspect of pastoral activity. Just before one of the lectures an elderly monk wandered in from a nearby monastery. Since he was sitting beside me, I started to discuss the subject in question with him, but I quickly discovered that I was dealing with one who was quite unfamiliar with the topic. He informed me that he had been teaching philosophy for most of his priestly life. And now that he was "over the hill" he had been shunted off into a sideline, with the instruction to "do something about pastoral." So he was coming to one of these sessions at our convention in order to "equip himself" for his task.

I have encountered more than one religious who was "groping about" trying to discover the most effective means of coping with this "year." Obviously, these well-meaning individuals were ill prepared for their assignment. But who, then, should teach pastoral subjects? Why not pastors, with teaching experience, and possessed with a balanced approach to this apostolate—carefully selected parochial priests, in other words? I

might qualify this statement by allowing that specialists in, let us say, catechetical methods, or sermon-delivery techniques, could be utilized, even though they lacked pastoral experience. But it should be borne in mind that the primary purpose of this "year" should be to provide "pastoral comprehension" to the student, and only a pastor really possesses this particular mentality.

I am not unmindful of the fact that same community may promote one activity more than other projects dealing with the care of the flock. So one group may place great emphasis on the participation in the liturgy, and another on parochial missions. But should not all of these religious possess a well rounded concept of parish life, to avoid a lopsided viewpoint? Admittedly, many of them will not be placed in positions where they will be engaged in extensive parochial activity. They will be teaching in colleges or scholasticates, or directing the destinies of institutions, doing research, or other non-parochial endeavors. But even in these cases, it is most beneficial for such religious to understand, at least to some degree, how the "other half" of the clergy live. And it might check some of them somewhat when they are tempted to "sound off" on pastoral matters, with what Abbé Michonneau refers to as the

"armchair approach" to the parochial ministry.

Secular As Well

Perhaps I should make one point very clear at this time: My remarks concerning inexperience are not reserved by any means to religious. They can be applied to members of the secular clergy as well. For there are any number of both types of clerics who, although lacking pastoral experience, are quite capable, in their own estimation, of possessing "all the answers" as to how a parish should be run. Perhaps it might be well to give the quotation in full of Abbé Michonneau, taken from his work, *Revolution In A City Parish*. I might add here that a Dominican Father was the actual editor of this book, which is a good example of the all-important secular-religious cooperation. Anyhow, here is the statement:

"How often are we parish clergy exasperated on reading the work of some pastoral theologian, because he is expressing only theoretical views. He did not live the life before writing it. And it is so easy to make up an armchair approach to the ministry."

Many of our communities have the responsibility of nearby parishes, and so some of them are bringing in their pastors for lectures during the training in pastoral. This is the sensible procedure for such a course. But if one of their own

men is not available, would there be anything wrong with bringing in the pastor of a secular parish, or one from another community, to assist in this matter? However, I should like to stress once again the importance of well selected pastors for this very responsible task. I would utterly deplore, for instance, that narrow viewpoint which would undermine the value of scholastic theology in some such words as: "It is the practical training that is what you really need in the care of souls, so forget about all this other stuff they have been teaching you." Rather than inflict such a one on the student, it would be better to have someone "read it out of a book."

It seems to me, then, that those responsible for this "year" must possess a very well balanced frame of mind. For, while teaching pastoral practice, they must correlate the indispensable priestly formation in speculative pursuits, which up to this period has constituted the basic course of study. At this time, one must be gently brought "down to earth" in such wise that he will be properly disposed for the care of souls.

'In Focus'

The professors of pastoral, then, possessed themselves with the parochial spiritual-temporal balance, will, for example, be able to present a pic-

ture of the care of souls that is "in focus." For we have any number of "specialists" who would strive to introduce some pet devotion or movement into parochial life. These promoters are so often prone to overemphasize the importance of their causes; and along with this, they either lack or are unconcerned with the problem of co-ordination that is so essential to a parish.

That is why those who push some possibly esoteric specialty can sometimes be real obstacles to the sound development of a pastoral outlook. But it is so frequently the case that this type of individual will attempt to barge his way into institutions of priestly formation to "address the students." And the danger is that some of the audience will come to believe that the particular project is the "key" to the parish apostolate, and that those pastors who do not utilize it are either "behind the times," lacking in zeal, or both.

It should be understood that most of my remarks along the lines of acquiring pastoral mentality can also be applied to the training of deacons in secular seminaries. So it may be observed, then, that priests graduate from some institutions who are quite "clewless" as to the nature of how a parish operates. And while it must be admitted that pastoral responsibility is the only way

really to understand parochial life, yet some of this mentality, at least, can be transmitted not merely by lectures or even through classroom practise, but especially by getting right out under proper guidance into the "milieu" of the parish itself.

The Spirit Of Poverty

I realize that a certain amount of time in the "year" will be concerned with such subjects as homiletics and catechetics. Yet I should like to make a few suggestions as to the subject matter of lectures. There is the question of matters financial. A priest may take it for granted that he should automatically go "first class" with all that is entailed in this statement, and yet assume a holy, or otherwise, indifference as to money itself. My sympathies are extended to some of our Father Bursars who must "bear the burden and heat"—and they often get the "heat" from several angles. In fact, if they don't "come across" whenever hands are held out, there may be nasty insinuations made as to their Kerioth ancestry. Again, I know that in some parishes there are altogether too many talks on money. But even the pastor who is quite moderate in this regard will still be subject to criticism, and this, often, from religious "idealists" who receive everything on a "silver-platter," but don't have a care as to the paying of the bills.

Now, of course, there are any number of community priests who are outstanding for their spirit of poverty. And the fact that they are not tied down with financial affairs is all to the good. They are in a position to concentrate more on the "things that appertain to God," and to devote themselves to such means for good as the confessional, the pulpit, or the classroom.

But the spiritual-temporal balance that a pastor, as well as superiors and bursars, must possess is quite another problem. Saint Teresa, of Avila referred to these necessary temporalities as "accursed tasks." Yet she still managed to attain to the great heights of sanctity, while guiding the lives of her Carmelites. Nor did Saints Francis de Sales or Charles Borromeo allow themselves to become over-immersed with the various material duties that accompanied their responsibilities as ordinaries of dioceses. It is important, then, for clerical students during the "year" to become better acquainted with the notion of financial matters, and I should include here the overall concept of the material obligations that those in charge of ecclesiastical property must assume.

Concern should be shown during the pastoral course for "urbanitas," which means courtesy. Since this is the ex-

ternal manifestation of love of one's neighbor, then it comes very definitely under priestly training. Of course, Christian politeness should be cultivated in the home, ought to be developed during one's scholastic course, and carried into the priesthood. But if there are any edges to be smoothed off in this regard, then the "year" is the logical time for this process to take place. For it is quite possible for either seculars or religious to be "diamond in the rough" individuals—and some are indeed rough. A community is in a better position to "shelter" these priests from the public gaze, whereas this procedure is much more difficult if one is a secular. I might add that while a certain amount of horseplay and constant kidding might be tolerated during the course of training as a means of "letting off steam," yet there comes the time when one must "put away the things of a child" in order to become properly orientated to the work of being "all things to all men."

The first time that I ever heard the word "urbanitas" was during my seminary days when the Apostolic Delegate gave us a talk. As a matter of fact, the subject of Christian courtesy made up his entire discourse. In books on the priesthood, we frequently run across chapters on clerical politeness. And it is interesting

to note that the writer, Coventry Patmore, has pointed out that we will need courtesy even in heaven, for it is the external manifestation of charity. And it is helpful to all priests to reread the definition of a gentleman, as given to posterity by Cardinal Newman.

Politeness, then, is much deeper than mere table manners or knowing how to perform introductions, although these are part of this training in good breeding. Basically, "urbanitas" is thoughtfulness as opposed to selfishness. It is manifested, for example, in so many monasteries through the spirit of genuine hospitality that prevails therein. And it is shown also in the polite manner in which both rich and poor are treated when they come to the rectory. It is definitely opposed to that self-seeking fawning which is displayed by some in the presence of superiors or the well to do. I am rather afraid that in dealing with such obsequious characters as these fawners, I should be tempted to plant a "diamond in the rough" on the scene to "clear the air."

The Lay Mentality

Courtesy should also include an effort to understand the mentality of the laity, including non-Catholics. Certainly, one never sacrifices principles under the guise of politeness. But there is a tactful way, as well as an offensive manner, of

presenting truth. Actually, the pastoral year was introduced into communities in order to provide an "awareness" of the technique of dealing with souls. In other words, it is meant to show the student how to be most effectively "all things to all men." So the Faith is presented in a courteous but firm manner. And the priest must try to reach people according to their particular mental formation. So he must learn to orientate himself to the needs of individuals.

Apparently Pope Pius XII had this idea in mind when he wrote in his encyclical "Menti nostrae":

"If young men — especially those who have entered the seminary at an early age—are educated in an environment too isolated from the world, they may, on leaving the seminary, find serious difficulty in their relations with either the ordinary people, or the educated laity, and it may happen that they adopt a misguided and false attitude toward the faithful, or that they consider their training in an unfavorable light. For this reason it is necessary that the students come in closer contact, gradually and prudently, with the judgments and tastes of the people, in order that when they receive Holy Orders, and begin their ministry, they will not feel themselves disorientated—a thing that would not only be

harmful to their souls, but also injure the efficacy of their work."

The seminarians of the secular institutions in America have the advantage of vacation periods out in the world, where they are in a position to derive much practical experience in dealing with people. Now while it is true that "isolation" is to be commended in the training of religious, yet there comes a time when the cleric must learn to be "in the world, but not of it." And I believe that it is here that the pastoral year fits in, in order to develop that "down-to-earth mentality."

Actual Experiences

That is why, besides institutional training, there should be some actual experience provided, and this at the parochial level. Student-priests could teach catechism in parish schools, speak at meetings, read the Epistle and Gospel, and make the announcements—all in order to get that "at-home" feeling in these various endeavors. They can also assist in training altarboys — a great help around the time of Holy Week. And why could they not give private instructions, at least, to inquirers? Again, the conferring of Solemn Baptism, the celebrating of congregational Masses, and the giving of Benediction—all are ways of developing this "know-how."

And a remark might well be

made here that secular deacons could also gain this experience by performing all the tasks mentioned, save those reserved for priests. And it would seem that with all this talk about married deacons, we might well employ our present deacons to a greater degree in the care of souls. For it is interesting to note that in the conferring of the diaconate the bishop says: "It behooveth a deacon to minister at the altar, to baptize, and to preach."

Again, instead of lamenting about the shortage of clergy, why not use our student-priests and deacons to assist parish priests, not simply, then, for their acquisition of practise, but as a means of rendering valuable help in the apostolate? And, here, there can be stressed one project that would be

most beneficial in this regard, namely, the visitation of all homes in a parish. This is a most excellent way to learn the mentalities of people first hand. And since, in so many cases, the parish clergy are unable to visit as they should, then such an organized effort can be of tremendous help in the care of souls. And I would encourage seculars and religious working together in the same parish on such a plan, as a wonderful means to develop clerical teamwork.

It is to be hoped, then, that efforts will be made to keep improving the "year" wherever this is necessary, in order that our clergy may be so orientated to the pastoral apostolate that they will be fitted for the task of being "all things to all men."



Ireland's Gift to the Church

"Every year, more than 400 priests are ordained in Ireland. Only 100 of these are ordained for work at home. There are 100 ordained each year to serve in English-speaking dioceses in England, the United States, Australia and so forth. Another 75 are ordained for the foreign missions, in Africa, South America, the Philippines and the Pacific islands, while the others, some years as many as 150, are ordained for the various religious orders. Ireland is proud of giving these exports to the Church, and there are hundreds more who join the various sisterhoods and brotherhoods."—Bishop Michael Browne.

Freemasonry Today

Losing ground

MR. WILLIAM J. WHALEN

CATHOLICS, both priests and laity, entertain a variety of attitudes toward Freemasonry. Some of these attitudes are grounded in facts and some in folk lore.

One group with perhaps a touch of paranoia sees Masonic machinations behind every anti-clerical manifestation in American life. They subscribe to the demon or conspiracy theory which neatly reduces the most complex issues to the simplicity of identifying the particular conspirators.

Another minority pooh-poohs any suggestion that Masonry, at least in this country, amounts to anything more than a mutual benefit society. They wonder what the fuss is all about and decide that the Church's severe condemnations of the lodge must be based on a confusion between the harmless American bodies and the atheistic Grand Orients of Europe. To them everything seems to happen by pure coincidence.

Neither position fits the facts of the case. We will be

Mr. Whalen is the author of two recent best-sellers in his chosen field, "Separated Brethren" and "Christianity and American Freemasonry," both published by Bruce.

misled by swallowing either the conspiracy or coincidence theories, by accepting either exaggerations or minimizations of Masonic influence in our society.

This article seeks to present a realistic appraisal of Masonic strengths and weaknesses in the U.S. in 1960. I will not go into the reasons why the Church condemns lodge affiliation. This and other aspects of the Masonic question were covered in my recent book *Christianity and American Freemasonry* (Bruce, Milwaukee, 1958) and in other books, pamphlets and articles.

First of all we should get an idea of the size of Freemasonry. Of the world's 5,000,000 plus Masons more than 4,000,000 live in the U.S. Most of the others are English or residents of former English colonies with a hard core of continental Masons.

What has become a mass organization in the U.S. remains an elite corps in Europe and Latin America. The typical European Mason is frankly anti-clerical, probably agnostic, urbane, sophisticated, proper, circumspect. He values his Masonic membership as a rare privilege and advances in the lodge only through a system of strict surveillance, education and invitation by his Masonic

superiors. He wears no Masonic pin, seldom advertises his meeting places, and as a continental rather than an English Mason makes no attempt to combine any brand of Christianity with Masonic naturalism.

British Masonry forbids such vulgar displays as the Shrine or Grotto, practices a genteel anti-semitism in the higher degrees, imbeds itself firmly in the established church and the royal family. The present archbishop of Canterbury is the first primate to wear the Masonic apron; Walton Hannah lists 17 Anglican bishops in the higher degrees of the Craft in his *Darkness Visible*. (Hannah wrote his examination of British Masonry as an Anglican minister but has since joined the Catholic Church and been ordained.) Prince Philip received Masonic initiation in 1952 to carry on a royal tradition.

One Out of Every 12

In the United States the lodge enrolls one out of every dozen adult males. This remarkable expansion is but one of many reasons why the American lodges have become an object of contempt by English and continental brethren. Its blatant racism, ridiculous Shrinerism, vulgar displays, mediocre leadership, and pitiful intellectual level combine to give foreign Masons the impression that the American lodges constitute a degenerate form of

"pure and ancient Freemasonry."

Obviously most American Masons join the lodge for social and business reasons. *Time* in 1957 estimated that perhaps 15 percent attend lodge meetings with any regularity. Frank Land, founder of the Order of DeMolay for boys and indefatigable Masonic promoter, told the Grand Lodge of Maine: "It is pathetic to walk into any Blue Lodge I have visited in the last 30 years and see the small attendance . . . only a few loyal Past Masters on the job. Ninety-two percent of those who take the first three degrees come back once or twice—and never come back. You would be hard pressed to find 300,000 men out of 4,113,000 Masons working for and in behalf of Masonry." Charles Van Cott, editor of *Masonic Inspiration* monthly and author of *Freemasonry: A Sleeping Giant*, regularly uses the figure of 10 percent as indicative of the percentage of active Masons.

Maintenance of Masonic membership does not depend on regular attendance. A man may go through the initiation ceremonies on several evenings and pay his dues by mail for the next 30 or 40 years. To the outside world he is known as a Mason by the lapel button or ring he wears but his Masonic indoctrination has been lim-

ited to the rote memorization of his part in the rituals of the initiatory degrees. His continental counterpart would advance slowly and painfully from one degree to the next only after periods of intensive Masonic study and examination.

Considerable 'Leakage'

As a mass movement American Masonry constantly replenishes itself with hundreds of thousands of men who mechanically march through the initiation for what prestige they imagine Masonry may bestow. Thousands of others, disillusioned or bored, quietly drop out or are suspended for back payment of dues. Those who eventually join the Catholic church earn for themselves the enmity of their former brethren as many pastors can testify.

Masonry managed to survive the demise of dozens of American secret societies spawned after the Civil War. Some offered insurance benefits which they combined with outlandish rituals, usually so banal that we find it hard today to understand that they once moved the hearts of grown men. But so did *East Lynne* and *Uncle Tom's Cabin*. The Odd Fellows and the Knights of Pythias, which once competed for the loyalty and dues of American joiners, no longer attract young blood and seem to be withering away.

Masonic students fear that

what has befallen these rival fraternities may befall the Craft, the granddaddy of modern secret societies. The old formulae, the chance for a night out away from the wife and kids, the grandiose titles and regalia no longer interest the higher social classes. As Vance Packard explains in his best selling *Status Seekers* (pp.192-193), Freemasonry no longer attracts men of the two upper classes and has lost much of its former appeal to the three lower classes as well. The inheritors of wealth, the scholars and scientists, the corporation executives, even the politicians no longer see much prestige in membership in a 4,000,000-member Masonic lodge. Those who continue to trudge along the paths of Masonic advancement consist mainly of those whom Packard calls the "limited success" class. These are the auto mechanics, the barbers, the clerks, the mailmen.

Certainly Masonry can still point to hundreds of prominent brethren in national life but most of these are middle aged or elderly gentlemen. Perceptive Masons in candid moments regret the lack of interest in the lodge by younger men, the diploma elite, the up-and-coming organization men.

Why Do They Join?

To be perfectly frank the wonder is that anyone goes to the trouble of joining the aver-

age Masonic lodge today. The Craft's initiation system is so arranged that seldom can a lodge induct more than two or three Master Masons in a single evening. What this means is that where 30 or 40 men join the local lodge during a year the weekly meetings must be devoted to the familiar degree work. As Van Cott complains in his book (p. 155), "The members of Lodges are tired of watching third-rate actors, out of character, out of time, muttering the same old stuff." The fun of putting friends and neighbors through the three degrees wears pretty thin after a few months and those who have served their time climbing the ladder to the Worshipful Master's chair may be so sick and tired of the business that they show up again only for the annual Past Master's night or New Year's Eve dance.

Theoretically, religion and politics are outlawed as topics of discussion in the Blue Lodges. The lodges neither operate bars nor allow liquor to be served at Masonic banquets in the U.S. Driven by the boredom and routine of the Blue Lodge some Masons keep running after the Masonic carrot by applying for the so called higher degrees of the Scottish and York rites. Like the rabbit at the track they seldom get the carrot.

Master Masons who wish to become 32nd degree members of the Scottish rite pay a fee of

about \$150, take a few days off from work, and spend them watching the enactment of the degrees at a local or nearby Scottish rite cathedral. As many as 400 men go through these degrees at one time which means they sit around a stage and watch playlets performed by special degree teams.

The Shrine—An Absurdity

No outsider can match the disdain and invective which a serious Mason, American or continental, heaps on the Shrine. The spectacle of gentlemen dressing in phony-Oriental costumes squirting strange women in the face with water pistols, swearing mock oaths on the Koran in the name of Allah, sponsoring drunken brawls and then trying to do penance for their Masonic sins by supporting hospitals for crippled children subjects the Shriners to the bitterest condemnation by many of their fellow-Masons.

"Shrinerism" has come to mean that attitude toward Masonry which views membership in the Blue Lodge and in the rites as mere stepping stones to the playground of American Masonry. Only 32nd degree Masons or Knights Templar of the York rite may join the Shrine; Master Masons find their amusement in the Grotto. Last year the wire services carried a story about the

murder of a Denver politician on the streets after he had left an orgy sponsored by the Royal Order of Jesters, inner group of the Mystic Shrine.

Many thoughtful Masons are likewise disturbed by the bare contradiction of a fraternity espousing brotherhood and the jim-crowism of American lodges. American Masonic lodges neither admit Negroes, nor recognize the Masonic legitimacy of the separately organized Prince Hall lodges for the colored. (One Negro lodge, Alpha No. 116 of Newark N.J. is recognized by the Grand Lodge of New Jersey which may constitute token recognition.) Negroes maintain parallel Blue Lodges, Eastern Star chapters, Scottish and York rites, Shrine temples, but no white Mason may visit these bodies or even converse Masonically with a colored Mason. We see no signs that American Freemasonry plans to lift the color bar in the near future. Not one of 16,000 lodges, in the North as well as the South, has had the courage to test this ban and try to initiate a qualified Negro.

Jews Are Not Wanted

Supposedly both Christians and Jews may enter the lodge as equals but considerable anti-Semitism infects American as well as English lodges. By use of the handy blackball, prospective members who might not "fit in" socially may be kept

out and there is no appeal from the blackball and no need to explain its use. The York rite commandery which culminates in the Knights Templar degree is closed to all Jews and the Scottish rite itself in certain states such as Ohio may be limited to Gentiles. Each applicant for the 32nd degree must list his clergyman's name and anyone who puts down rabbi can be spotted and blackballed. English Masonry bars Jews from both the Knights Templar and the Scottish rite beyond the 14th degree, which means that all 32nd and 33rd degree Masons in England must be Gentiles.

On the other hand the solicitude of the lodges for apostate Catholic priests is touching. Recently the Grand Lodge in Arizona dedicated a new wing of the private hospital operated by ex-Franciscan Emmet McLoughlin. In his notorious autobiography, *People's Padre*, McLoughlin relates how he sought to pack his board of directors with Masons even before his break with the Church and how he directed other ex-priests to contact West Coast Masons for employment. He himself recently was raised to the Master Mason degree in Sahuvi Lodge No. 45 in Phoenix. Another former priest, William E. Burke, writes for the *New Age*, organ of the Southern Jurisdiction of the Scot-

tish rite. Burke is now a Baptist minister in Atlanta and a 32nd degree Mason. Contributions for Christ's Mission, publishers of the *Christian Heritage* (formerly the *Converted Catholic*) are sought in the columns of the *New Age*.

Most of the officials of PO-AU including, of course, Bishop G. Bromley Oxnam, belong to the higher degrees of Masonry. The bishop is a 33rd degree Mason. The Scottish rite, southern jurisdiction, makes an annual financial contribution to POAU, which it helped found and which it provided with office space. The *New Age* and other Masonic periodicals provide generous coverage of PO-AU charges and attacks in their news columns.

Against the Church?

Since religion is outlawed as a topic of discussion in the local Blue Lodges and since the great majority of Masons are apathetic toward the lodge, we would be mistaken if we thought that anti-Catholicism as such plays a significant part in the local lodge activities. Occasionally a particular Grand Lodge will enter the political arena as did the California lodge in its recent attempt to tax parochial and private schools. Its effort to lift tax exemption was defeated at the polls by a decisive two to one margin. Masons are beginning to talk about a renewal of this

campaign, which brought bigotry in its lowest forms to the voters of the state.

Fr. Mark Hurley discussed this campaign in the March, 1960 issue of *Information*. He pointed out: "A new law which required the reporting of campaign contributions unveiled the identity of the opposition. It revealed that contributions of over a quarter-million dollars had been raised not only by California Masonic lodges but by Masonic bodies in 34 states, Puerto Rico, Alaska and the Canal Zone. These facts were not widely published." (p. 28)

Even the *Christian Science Monitor* noted that "the drive is largely financed by Masons in favor of Proposition 16 to impose property taxes on the schools."

Some Masonic writers spare no invective when referring to parochial schools. The March, 1960 issue of *Masonic Inspiration* compares the public and parochial schools and asks, "Or are the godless schools the ones that have turned out all the present crop of Catholic gangsters, racketeers, thieves, wolf-pack killers, Chicago ticket fixers? The Roman Catholic hierarchy, aware of the preponderance of malefactors among their people, is attempting to hide their guilt behind the 'godless school' smoke

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screen. It's time the American people were awakened to the fact that the real godless schools are the parochial schools that give us all our moral misfits."

The Southern Jurisdiction

Organized opposition to the Church can usually be traced to the southern jurisdiction of the Scottish rite which enrolls 32nd degree Masons in 33 Southern and Western states. The emergence of Roman Catholics as a sizeable minority of growth alarms the old guard Masons who insist that the U.S. ing influence, wealth and education is a Protestant nation founded on Masonic principles. To these Masonic stalwarts only a secret society such as the Masonic "Broederbund" which bars most American citizens from membership, holds the color line and swears its initiates to secrecy, can preserve the "democratic" way of life.

As Fr. Thurston Davis, S.J., noted in a recent *America* the old image that the only acceptable presidential candidate was a Protestant with a Masonic background has disappeared. It is galling enough for Masons to see the legend of a Masonic qualification for high office fade into memory but the thought of a Catholic president sends them into paroxysms of self righteous indignation. A leaflet seeking subscriptions to a Masonic periodical pleads: "The sad

truth is that America's Protestant-Masonic culture is sinking . . . Now the emboldened clericals plan to take over the White House. If you dare oppose the sly clerical schemes, you are a bigot—or a Communist."

As a matter of fact, the high point of Masonic political influence coincided with the low water mark of morals in American public life. Harding and practically everyone in his cabinet were Masons. The disgraceful conduct of this administration whose participants typically ended in the penitentiary or suicide dealt a subtle blow to Masonry which became one factor in the abandonment of the lodge by the upper classes.

Former President Harry S. Truman holds a primacy of honor among U.S. Masons. Former Grand Master of Missouri, Truman has held every Masonic post and most of the Craft's distinguished honors. Despite the value of Masonic connections in the armed forces, Eisenhower never joined the lodge nor did his two-time Democratic opponent Adlai Stevenson. The likely GOP candidate, Richard Nixon, a Quaker, is not a Mason and the leading Democratic contender at this date is a Roman Catholic. Even overseas Masons no longer hold the top positions in the governments of France, Italy, etc.

Liability Or Asset?

In many communities Masonic affiliation has become more of a political liability than an asset. Nevertheless many of the older figures in American politics retain lodge membership: Chief Justice Earl Warren, Senator Wayne Morse, Secretary of State Christian Herter, many governors. Military officers above the rank of warrant officer may join the National Sojourners, Masonic organizations for active and retired officers which enrolls 17,000 members. Masons in the military branches assisted in the re-organization of German and Japanese Masonry. Although careful records are kept of Masons in the Army, Navy and Air Force we have no evidence that anything resembling the infamous French *affaire des fiches* exists in the U.S. The exposure of this Grand Orient plot to advance only Masons and discredit non-Masons contributed to the demoralization of the French army before World War I.

Entertainers still find some measure of prestige in Masonry. Many people in these occupations come from lower class backgrounds and seek to win a social acceptance that money alone cannot bring. Active Masons include Arthur Godfrey (an ex-Catholic), Gene Autry, Roy Rogers, Harold Lloyd (former Shrine potentate), Irving

Berlin, Eddie Cantor, Vincent Lopez (an ex-Catholic), and Red Skelton. Masonic churchmen include Norman Vincent Peale, Daniel Poling, Bishop James A. Pike, and Patriarch Athenagoras. Paul Blanshard of POAU has worn the apron for many years.

Some men try to carry water on both shoulders. George M. Cohan was buried from St. Patrick's Cathedral but was a life member of Lodge No. 233 in New York City, a member of Aurora Grata Scottish Rite in Brooklyn, and Mecca Temple of the Shrine. He is habitually pointed to as one who was both a Roman Catholic and active Mason.

Politically speaking most Americans are much closer to Senator Barry Goldwater than to William Z. Foster. To associate the Craft in this country with Communism is silly. General Douglas MacArthur, J. Edgar Hoover, General Mark Clark and Charles Lindbergh, reflect the prevailing political philosophy of the lodge more than any flirtations between the European Grand Orientes and socialism. Freemasonry is banned behind the Iron Curtain.

Masons and the K. of C.

If as priests you have ever tried to explain the difference between artificial birth control and the rhythm method to a sincere non-Catholic, you have

some idea of the problems involved in trying to explain the difference between the Masonic oath and the Knights of Columbus "promise." I am afraid to most non-Catholics the K. of C. are simply Catholic Masons and the Masons are Protestant K. of C. This misunderstanding has been reinforced in recent years by such questionable projects as joint K. of C.-Masonic dinners and golf tournaments. Personally this seems as inappropriate to me as to ask the Christian Mothers to serve as hostesses for the Planned Parenthood society. The serious concern of the Church about Masonry, the gravity of the charges against the lodge, the constant anti-clerical activities by many Masonic bodies would give any informed person pause before launching an inter-lodge affair which may well become a real source of scandal in the community.

At Public Functions

Occasional protests are being raised against the monopoly of Masonic lodges at dedications and cornerstone layings of public buildings. Catholic bodies objected to Masonic ceremonies at the laying of the cornerstone at the U.S. Capitol last July 4. The religious character of these rites is clear and pastors should register their dissent from such preferential treatment.

American Masonry may be

gaining in absolute numbers but the quality of its new members and the enthusiasm of its old timers has dropped to the point where Masons themselves express dismay. In many ways the lodge has become an anachronism in American life in the 1960's.

Masonry is further handicapped by its organizational structure which provides for 50 independent state Grand Lodges and a topheavy proliferation of rites and clubs using Masonic membership as a qualification for membership. Some lodges have grown so huge (e. g. Albert Pike Lodge in Wichita with 5,000 members) that the fellowship the lodge once provided has been lost and the weekly meetings become simply degree mills.

Nevertheless, a hard core of dedicated secularist Masons can harass the Church in many ways in her efforts to provide a Christian education for her young people. Masonic influence though diluted cannot be discounted in political life, especially in the South and rural Midwest. Masonry might be revitalized by a genuine Masonic educational program, attendance requirements for maintenance of membership, lifting of the color bar, pruning of the fossilized leadership, but none of these remedies is likely to be swallowed by the ailing patient. *Deo gratias!*

Holy Communion: Always from Left to Right?

WALTER J. SCHMITZ, S.S., S.T.D.

Seven responses

Is it permissible to distribute Holy Communion in both directions along the communion rail? Must the entire prayer be recited for each person receiving, even where there is a large number of communicants?

We are instructed to always begin the distribution of Holy Communion at the epistle or left-hand side and move towards the gospel or right side. It is incorrect to distribute Holy Communion moving in the opposite direction. When one row has been taken care of, the priest returns to the point of origin and begins the second row; he must not move from left to right and then return immediately by going right to left.

The priest distributing Holy Communion makes the sign of the cross with the Sacred Host and says the entire formula, *Corpus Domini nostri Jesu Christi*, as he communicates each person. Large crowds of communicants do not excuse him from saying the complete formula.

ROSARY BLESSINGS

May a so-called rosary bracelet consisting of ten small beads and a Miraculous Medal

be blessed in such a way that the rosary indulgences may be attached? What about the so-called rosary ring or the cord rosary?

"In the catalogue of Apostolic Indulgences, it is expressly stated that blessings cannot be attached to objects of piety, rosaries, crucifixes, etc., which are composed of lead, pewter, plaster, blown glass, or any similar material which can be easily broken or worn out. These prescriptions are rightly extended to cover also objects of piety which are to be considered as suitable material for the application of the rosary or other indulgences. More probably a string rosary does not meet with these requirements. It can scarcely be considered as sufficiently strong and lasting, and hence could not be blessed and indulgenced by a priest who has merely the general faculty to bless and indulgence rosaries. Special faculties to bless and indulgence string rosaries were, however, conferred by the Holy See on certain military chaplains for the duration of the second world war.

"A 'rosary' consisting of only

HOLY COMMUNION: ALWAYS FROM LEFT TO RIGHT?

one decade may not be indulgenced . . . The Sacred Congregation of Indulgences has expressly declared that a chaplet consisting of one decade could not be indulgenced. On March 13, 1909 the same Congregation refused to approve of rosaries in which small medals were used instead of the large beads between the decades. The question had been submitted whether without any loss of indulgences small medals of the Blessed Virgin Mary could be inserted, replacing the large beads; but the blessing and indulgences of the rosary are attached to the beads joined together in a chaplet, not to any medals, crucifix or other pendant which may be added.

"It may perhaps be opportune to suggest that the faithful should be instructed that the indulgences granted for the recitation of the rosary of the Blessed Virgin Mary are independent of those gained by the use of blessed beads. For example, those who recite a third part of the rosary in the presence of the Blessed Sacrament may gain a plenary indulgence under the usual conditions. The decades may be separated provided the five are recited on the same day. In addition, if while saying these prayers one uses a blessed chaplet or if when they are said in common at least one person holds such a chaplet, then the indulgences

of the blessed beads may be gained by all present in the congregation." (Montague, *Problems in the Liturgy*.)

TABERNACLE LINING

We are constructing a new tabernacle and we would like to know the exact legislation and rulings about the interior lining of it.

We are instructed to cover the interior of the tabernacle with white silk or with gold and silver plate or at least the inside walls should be gilded. It is permitted to cover the interior wood lining with gold. The floor of the tabernacle should be covered with a corporal. Nothing specifically is required but it is well to cover a piece of cardboard, the shape of the tabernacle floor, with a corporal. The interior veils of the tabernacle are only tolerated but not required. In many instances, one finds these a great nuisance. Father O'Connell makes the following observation which may prove useful: "The tabernacle should be damp-proof and frost-proof, and so — unless it is made in wood — should be lined with cedar, poplar, maple or linden."

CHALICE DESIGN

Are there any specific regulations about the design of the chalice? Recently, I have seen some rather strange designs and have wondered about ecclesiastical regulations.

Msgr. Collins states that "the style of the chalice is not precisely determined. Any design or ornamentation may be used, provided that it be sacred in character and in accordance with ecclesiastical tradition." We have heard that since some of these rather strangely designed chalices have appeared, some of the bishops have issued definite regulations and specifications concerning the design of a chalice.

BENEDICTION OF THE BLESSED SACRAMENT

What is the proper dress for a priest when exposing the Blessed Sacrament at which Benediction will not follow immediately: v.g. exposing for a holy hour or a day of exposition?

For private exposition (i.e., with the ciborium), it is sufficient for the priest to wear a surplice and stole. For the actual blessing, he must wear in addition the humeral veil. Various rubricians indicate that for public Benediction (with the monstrance), the celebrant must wear surplice, stole, and cope, and the humeral veil for the blessing.

ROGATION DAYS—LITANIES

Am I correct in thinking that on the rogation days we are obliged to recite only the litanies and nothing more—no ver-

sicles, prayers and penitential psalms? Is it a grave matter to omit saying the litany?

We are instructed to recite on rogation days the litanies to which must be added the prayers and orations that follow. However, we are not obliged to say the penitential psalms. This litany cannot be anticipated but must be recited on the day itself.

Father Jone (*Moral Theology*) makes the following comment: "If one says his Office in English (e.g., the litany on Rogation Days) he does not fulfill his obligation (S.R.C. June 3, 1904). It is disputed whether or not the litany on the Feast of St. Mark and the Rogation Days obliges under grave sin."

PUBLIC ADORATION—HOLY THURSDAY AND GOOD FRIDAY

After the evening Solemn High Mass on Holy Thursday the rubrics prescribe that the faithful be encouraged to make visits up until midnight. Would it be permitted to have a holy hour or holy hours before the repository on Good Friday before the liturgical ceremony?

All the directives tell us that public adoration of the Blessed Sacrament continues on Thursday until midnight. During the night only one light is necessary. With such positive directives, it would hardly seem proper to conduct a holy hour.

The Malines Conversations

A precedent

V. REV. PAUL R. COYLE, J.C.D.

WERE any meetings such as the coming Ecumenical Council ever held before to reunite Protestants with the Church?

During the years 1921-1926 a series of five conferences on matters for faith—the so-called “*Malines Conversations*”—took place under the sponsorship of prominent members of the Catholic and Anglican Churches. The leading figure for the Anglicans was Lord Halifax; for the Catholics, Cardinal Mercier (1851-1926), the Archbishop of Malines in Belgium. The Conversations were of strictly private nature, carried on within a select closed group in a private home. It was only some time later after the close of the Conversations, contrary to the wishes of the Catholic authorities, that their proceedings were published by Lord Halifax.

The opinion of Vermeersch (1858-1936) and Bouscaren that these conferences were not meant to effect or to pave the way for a union of the Anglican with the Catholic Church, but merely to make the way of conversion easier for individuals, does not seem to agree with the facts in the case. The literature on the subject, including statements made by Cardinal

Mercier and Lord Halifax, points conclusively to the fact that the ultimate purpose of the Conversations was to pave the way for union. Such an idea seems in itself very laudable, since it can safely be presumed that Cardinal Mercier would only have sought a union of the churches in the true Catholic sense.

The Cardinal presided at the first four conferences, and after his death, the new archbishop, Van Roey, who had assisted at the previous Conversations as the Cardinal's vicar general, presided at the fifth. On January 25, 1928, approximately a year and a half after the last conversation, Van Roey made it clear that he did not see any possibility of continuing the Conversations. Just a few days previous to this, on January 21, 1928, the *Osservatore Romano* had carried this announcement:

“We can say again with absolute assurance that the resumption of the Conversations would certainly not have the consent or encouragement of the Holy Father.” It was further stated that the Conversations had been a strictly private venture undertaken without any mandate from the Holy See.

While it is certain that Rome never officially approved of the Conversations and actually frowned upon them *post factum*, it nevertheless seems logical to conjecture with Vermeersch that Cardinal Mercier would never have favored the undertaking unless it had been at least tacitly permitted by the Holy See. No other conclusion is possible if one is to believe the Cardinal when he writes that his efforts have been blessed and encouraged by the Holy See although he has not acted as her official representative.

Alleged Encouragement

Bishop Frere, one of the non-Catholic participants, states that Cardinal Mercier kept Rome informed concerning the Conversations. He reports that after the first Conversation the Cardinal wrote that he had reason to believe that the Conversations were being followed with approval in Rome and that their continuance would be well-regarded.

He further states that after the second Conversation the Cardinal reported to Rome on the subject of the Conversations and received a very encouraging reply.

From a canonical point of view there is little to be said concerning these Conversations. Certainly the official sanction of the Holy See would have been necessary if the

Conversations had been directed toward an immediate union of the Churches. Such was not the case, however. The entire movement was merely an attempt on the part of private individuals to remove some of the obstacles which blocked the road to union. The idea seems to have been good in itself, but it was the judgment of the Holy See that it did not work out in practice. Whether this judgment was motivated by extrinsic circumstances, by the erroneous notions of some of the participants, or by other causes, it is difficult to say.

It may be significant that the statements of Van Roey and the *Osservatore Romano* came out written a fortnight after Pius XI published his encyclical letter on Christian Unity. Vermeersch seems to look upon this sequence of events as purely coincidental. Certainly it would be difficult to prove that these statements which brought an end to the Conversations were *post hoc ergo propter hoc*, especially since there were other movements afoot at the time against which the encyclical letter was obviously directed.

(Kelleher "Discussions with non-Catholics")

DIFFERENT EXCOMMUNICATIONS

What are the meanings of the terms "major" and "minor" excommunication?

Pre-Code law distinguished major and minor excommunication. These terms "major" and "minor" indicated that the penalty inflicted was proportioned to the gravity of the delict committed. Minor excommunication implied the denial of the Sacraments to the one thus penalized, while the person still retained membership in the body of the faithful

Those who were under the penalty of major excommunication were not only excluded from the reception of the Sacraments but were denied any participation whatsoever in the life of the faithful. After the time of Innocent III (1198-1216), whenever the term "excommunication" was used without the qualifying indication as to whether it was major or

minor, it was understood to be major excommunication.

The present Code of Canon Law distinguishes between only *excommunicati vitandi* and *excommunicati tolerati*. A *vitandus* is to be avoided by the general body of the faithful, while one who is *toleratus* need not be avoided. The latter is under a rendered judgment (*sententiatus*) after a condemnatory or declaratory sentence has been passed pronouncing the excommunication. No one is *vitandus* unless (a) excommunication has been pronounced on him by name by the Apostolic See; (b) the excommunication has been publicly announced and (c) the fact that he must be avoided is contained in the decree or sentence. All three conditions must concur.



World's Wickedest Building

Whoever called the Tower of London the wickedest building in the world was by and large correct, it recurs to one on reading that records of the fate of 1,506 of the Tower's prisoners between the years 1101 and 1941 are now available to the public at the Record Office and the British Museum. Some of those chilly ancient stones have an aura of evil almost palpable, I recall from a single visit in my boyhood. However, there may be a snack bar there now for all I know.

Yet private enterprise in Elizabeth Tudor's reign made the Tower experts look like amateurs. What the inventive genius of Master Richard Topcliffe designed for our Catholic martyrs is too little known. His well-fitted private rack chamber must have yielded him more fun than a billiards room.—Pasquin, *The Universe*, London.

Books IN Review

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The Primacy of Charity in Moral Theology

by Gerard Gilleman, S.J.
tr. by William F. Ryan, S.J.
and Andre Vachon, S.J.

Newman Press, Westminster, Md.
1959, pp. 422, \$5.50

MORAL theology has been under fire from many quarters for being sin-centered, legalistic, negative. There is undoubtedly foundation for such criticism though its originators often forget that casuistry is, for the priest who will hear confessions, a necessary tool. Because of the heavily judicial nature of his ministry, the priest must be prepared to meet the practical demands of people who want answers. Yet when emphasis centers too heavily on the line dividing the licit from the illicit, the strict minimum tends to become exalted into the norm of morality. Instead of being experienced as a daily loving pursuit of Christ, Christianity can easily bog down into mere conformity, without integration and vigor. Father Gilleman attempts to restore vigor and beauty to the systematic presentation of the moral life by restoring its integration. In this handsomely published, accurately translated volume, he succeeds inspiringly in structuring the moral life around charity.

Man's being, Gilleman reasons, is at its depth a tending, a drive. All that he wills and does is a manifestation of this drive. Apart from this dynamism the moral act is

lifeless and incomplete. If we fix our attention only on the representative static elements and ignore the profound dynamism we fail to grasp the moral life as it really is; for without this inner dynamism the moral life lacks organization and direction. In other words, Gilleman asks us to conceive the moral life existentially rather than essentially. The virtuous act, then, must be seen as a mediation or expression of a deeper reality. This deeper reality in the supernatural order is, of course, the will as divinized by charity. Hence, if we wish to view the moral existentially, we must see it as transparent of charity.

The priest will recognize this as a restatement of the famous theological truism: "Charity is the form of the virtues." Charity gives the virtues their full sense and life. For the soul in sanctifying grace every act, regardless of specific differences, is *also* an act of charity. Thus, I pay a debt of ten dollars. This is certainly an act of justice. But I can will this act as a mark of affection for the person: for this is an objective sense of the act. If I serve a sick person I can also will to serve a member of Christ in him. In this synthesis, all our activity in this world, psychological, moral, sensible, is conceived eventually as a multiple way of saying "I love." Practically, such an outlook on the moral life will lead us to value and embrace the slightest detail, the most fugitive kindness, the smallest rubric with a devotion which, with-

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out charity, would be a debasing form of servility.

Gilleman's book is an essay in methodology. Once he has developed his theological point of view, he suggests some of the moral theology in which it will function. Justice, for example, will no longer be defined simply as the habit which inclines one to render to another his due; for such a definition has shorn the virtue from its Christian context. Rather it is the realization, in the area of goods capable of being possessed and in the area of rights, of a normal climate wherein a Christian communion among persons can blossom and mature. It is a mediation of charity in this particular area.

Gilleman is too solid a theologian to overlook the dangers inherent in a morality of love; but these dangers should not force us to abandon the positive synthesis itself. It is the rigor of G's theological method and his remarkable ability to assimilate current philosophical and psychological insight which make the book so stimulating. These very qualities suggest that he does not make easy reading: yet they assure the priest a provocative and rewarding experience.—Richard A. McCormick, S.J., West Baden College, West Baden Springs, Indiana.

Reading The Word Of God by Lawrence Dannemiller, S.S.

Helicon Press, Baltimore
1960, pp. 201, \$4.50

THIS book is just what its title implies: a methodical guide to the reading of the Bible. The

method is one that has a sound scholarly basis, and hence is intended to promote both interest and better understanding. The merit of the book is, therefore, considerable. It aims directly at the ultimate purpose of that intense concern for the Scriptures which has been manifested by the Church in recent generations. Many Catholic authors have creditably devoted themselves to the scientific study of the Scriptures; and in doing so have carried out a mandate of the Holy Father. But there is equal need of searching out the best means of stimulating the popular use of the Word of God.

The method proposed by Father Dannemiller is a step in this direction, or better, a large stride towards reaching our objective. His starting principle is the continuity of the divine message, coming close to the *analogia fidei* which is such a valuable guide to good exegesis. It is quite up to date in conceiving the Bible as "salvation history."

Pursuant to this point of view, he proposes the reading in sequence of certain related passages. For instance, he breaks Gen. 1, 1—2, 3 into three sections, and follows each with a selection from the Pss. Or again, in No. 49, dealing with the transfiguration, he offers selections from Ex., 3Kgs., and Luke; and each is followed by a reading from the Pss. and Isa. 42. Each such unit has a brief introduction and ends with a few words by way of conclusion. In this way each unit has something of the form and a great deal of the spirit of a meditation.

The book is made up of some 150 such groups of texts, and adds 75 more in outline. After pursuing

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the "salvation history" outline, a wide variety of topics is suggested in these units. The external or mechanical aspect of the method lends it to more than one use. It can serve for private meditation, for group reading, or even for a more formal, quasi-liturgical function.

While something like this method is familiar in biblical scholars, this adaption of it to popular reading of the Scriptures is unique. The author does not pretend to have exhausted the possibilities of this manner of grouping texts. What he has given, however, must serve to demonstrate the unity of biblical revelation, the successive enlargement of that revelation, and the forward movement of the entire story. This will be an enlightening experience for anyone who will carefully follow the plan the author lays down. And this in turn cannot help but make the Scriptures a living influence. There is room for further development of the system in another volume.

The fact that Father Danne-miller has hit upon what appears to be an effective means of encouraging Bible reading makes us wonder again over the laity in the Confraternity Old Testament. Any encouragement of the laity to read the Bible imposes on us the obligation of providing them with a sound translation. What has appeared so far of the Confraternity Old Testament needs no commendation. But there remains much to be done before we can honestly tell our people that they have an English version deserving of their attention.—Wm. L. Newton, S.S.D., Elyria, Ohio.

The Modernity of Saint Augustine

by Jean Guitton
tr. A. V. Littledale

Helicon Press, Baltimore, Maryland
1959, pp. 89, \$2.50

THE skeleton for a great study!

If only there had been much more by the author who spent 30 years in close communion with St. Augustine's life and thought! Even this outline shows his absorbed interest in Augustine and his sensitive understanding of the various applications of Augustine's thinking. The book forms a final and practical chapter to the author's new edition of his thesis, *Existence et Destinee, le temps et l'eternite chez Plotin et saint Augustin* (Aubier). But it would serve admirably as a separate study. Perhaps more will be done with it by M. Guitton.

What is particularly attractive about this work is the competence with which the author makes his conjectures on the way Augustine would have confronted the variegated spectrum of human thought as represented by Freud, Proust, Gide, Sartre, Hegel, Newman, and several others who are mentioned only in passing. The ages have called upon the mighty Doctor to help them solve or throw light upon their distinctive problems. The scholastics sought him out in the Middle Ages; the reformers at the time of the Protestant upheaval, and our times have seen his thought vaguely visible in, but definitely influencing the writings of Kierkegaard, Hegel, Bergson, Blondel, Mauriac and Claudel.

But this essay — that's really what it is — gives a very convincing indication of what St. Augustine would have said in opposition

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to, or in corroboration of the various modern thinkers mentioned under four general headings: 1. The Interior Man in History; 2. The Social Man in History; 3. The Union of Internal and External History; and 4. St. Augustine's Place in the History of Europe.

As the author tells us, Augustine was called upon to witness the doctrine of grace in the seventeenth century, but now we can ask him to contribute his thinking to a long list of preoccupations which is constantly growing. For example, existence and creation in time; the stages of the spiritual life; history viewed in its totality; the definition of the Church; the relation between the Church's history and that of mankind; the relation of Christ with the temporal order. M. Guitton's book gives a hint of what might be done in all these fields with Augustine leading the way. Some of it has already been done.

Even this short treatment would have been immeasurably more practical for the student, and still not too pedantic for the casual reader, had there been a more generous selection of references. Jean Guitton, after so many years of intensive study in the writings of St. Augustine, could indicate nooks and corners in the vast contribution of the greatest of Christian thinkers after St. Paul — as Newman says of him — which would send down a steadying light on some of the confusions through which we are passing. We can hardly doubt that this little book is the promise of a greater contribution by one of the world's greatest enthusiasts for St. Augus-

tine's influence in the Christian era. — John C. Selner, S.S., Catholic University.

The Heart of Ignatius

by Paul Doncoeur, S.J.
trans. Henry St. C. Lavin, S.J.

Helicon Press, Baltimore, Maryland
1959, 127 pp., \$3.00

"TO rise to his Creator and embrace at once His love, the man who realizes what God is has no need of the sight of the heavens and the stars; a blade of grass and the tiniest thing that his eye sees is enough for him."

The saint who spoke those words must have been a nobleman, the kind of nobleman who could say further: "You dispose yourself to reject great things by embracing lowly things." He turned from the lowly, heart-entangling things of the world when he realized: "There is no created thing that can give greater joy to the soul or even joy equal to that which the soul receives for having suffered for Christ."

He could speak from experience to proclaim: "If God gives you much suffering, it is a sign that He wants to make you a great saint; and if you want God to make you a great saint, pray Him to give you much to suffer. There is no wood which makes a greater fire of love of God than the wood of the cross which has served Christ to make a sacrifice of infinite love."

Such sentiments about creatures and rhapsodies on love would seem to be the words of the Seraphic Saint, Francis of Assisi. Actually, they are the words of one with the same noble nature and generosity as Francis, but one with many different characteristics of personality and temperament. They

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are the words of Saint Ignatius.

As all men of inspiration, Ignatius led by his deeds, not by exhortations and commands. When he spoke, it was in particular circumstances, addressing a particular need. The blessing is that Ignatius' activities led him into myriad circumstances where his wisdom found expression in words.

Like Francis of Assisi, he could find edification even in a sinner, saying: "I have never treated of the things of God with a great sinner without finding him better than myself, and without having gained much good from him for my soul."

Rather than the harshness of a disciplinarian, the writings of Saint Ignatius reveal the gentleness of a soul close to God. His confreres said of him: "When he judged that a severe penance was necessary for some grave fault, he let the guilty man decide what penance was appropriate to his fault. And usually he excused him from a large part of it."

Ignatius did not rely on military coercion. For example, though he urged his followers to "love poverty as a mother," he stated that "in those things which deal with the matter of food, sleep and the rest of the necessities and conveniences of life, let any privation come out of devotion, not out of obligation." He worked on the psychology of coaxing the best out of men, saying that "what a negligent man gains only with great work in many years, the fervent man obtains easily and in a short time."

These few excerpts, from a collection of such, speak for themselves in revealing the thought

and accent of Saint Ignatius. Father Doncoeur, S.J., chose his quotations well, arranging them into topical sequences. Father Lavin, S.J., carried through the translation in tasteful language. Perhaps the author kept his volume short deliberately, as an invitation to a better acquaintanceship with Ignatius through a more intimate meeting within his works themselves. — Bonaventure Stefun, O.F.M.Cap., Pittsburgh.

Pastoral Sermons

by Ronald A. Knox

Sheed & Ward, New York
1960, pp. 532, \$8.50

WITH the appearance of this companion volume to "Occasional Sermons of Ronald A. Knox" all available sermons ever written, whether delivered or not, by the late great convert, are now in print. The price looks high but to have all the Knox sermons in two volumes is a treasure indeed to those of us — clerical, regular, religious, or lay — who recognize in him the master-preacher of Catholicism using the English language.

These are sermons, not lectures. The reader finds himself facing a pulpit, hearing a voice that speaks directly to his condition. For instance, there is that series, "The Harvest of the Cross" preached in the Church of St. Charles Borromeo, Ogle Street, London. Of course you have been familiar always with the Parable of the Seed and the Sower. Did you ever consider it at the foot of Calvary's cross? Did you ever apply to yourself or to the actual characters of the Passion account, the categories of that parable?

It may have been done by others.

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This reviewer has never even thought of connecting the seed sown from the cross with that of the parable. Nowhere else have the soldiers throwing dice for our Lord's garment, nowhere else has Pilate "just" missing the Truth, been so poignantly depicted—only to have the thought flashed into our minds by Knox that perhaps I am among the dice players; perhaps I am Pilate. Knox preached the entire series of five sermons using the one parable that too often you and I have passed over as already too well explained to yield to deep probing.

The Mass came first with Ronald. When doubts arose of his own Anglican Orders he was already looking toward Rome. But once his Mass was secured by Orders that could not be challenged he turned to that accompaniment of the Sunday parish Mass, the sermon. All his profound scholarship in the Bible, all his human loveable simplicity, all his understanding the modern mind, were put into the service of the Word of God crossing the pulpit. He must have visualized his listeners, as for instance, the boarding school girls evacuated during the war to Aldenham Park where they heard on Sundays his delightful "Slow Motion" sermons.

Knox's sermons are spiritual reading of a high order. His insights did not flow from reading Commentaries and encyclopedias. They did not flow spontaneously from his biblical studies. They came ultimately from his own inner spiritual life. The printed words he has left us can convey to those of us who will his sources

of inspiration. Tolle! Lege! — Stephen Gardner, Winchester, Hants.

Currente Calamo

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Continued from page 594

facts in a hurry, don't hesitate to telephone Mr. M. G. Lowman, sparkplug of this group, day or night, at his office or at his home. He is a dedicated patriot, most anxious to help.

It was Circuit Riders, ultimately, who provided the facts behind the controversial Air Force Manual. And let us say here, from long familiarity with the subject, that beneath all the water so frantically muddied, the dust blown about, the smell of red herring and the smearing of loyal Americans, Lowman was right and, therefore, so was the Air Force Manual.

Incidentally, Dorothy Thompson contributed a series of articles attacking the Manual in the daily papers. Her argument, repeated again and again, is here outlined as nearly as one can analyze feminine logic:

a) No Protestant clergyman ever joined a Red front.

b) If any did, it was the thing to do, since clergymen are supposed to take an interest in social doctrine.

c) Some of the preachers got hooked. But aren't there lots of liberal Catholic priests too?

We were tempted to ask Miss Thompson, in the pages of Our SUNDAY VISITOR, to name six — just six Catholic priests out of the whole United States, who joined a Red cause or any part of a conspiracy to abolish God. But then we finally decided not to get involved, but to let them all fight it out among themselves.

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Legal Separation in Connecticut

IN the May, 1960 issue of THE PRIEST, page 481, in the article on "Separation and the Civil Law," there is given a list of the States which have no provision for legal separation. Connecticut is mistakenly included in this list. It may be of interest to the editor, the writer of the article and your readers that an act permitting legal separation was passed by the General Assembly of Connecticut in 1955.

Following is a pertinent quote from the act: "in any case in which a divorce might be decreed the Superior Court, on petition of the party who would be entitled to a divorce, may decree a legal separation of the parties, which separation shall have in all respects the effect of a divorce, except that the parties shall not thereby be made free to marry any third person . . ."

With every good wish I am

Sincerely yours in Christ,

✠ Vincent J. Hines
Bishop of Norwich

Helping the Deaf

SEVERAL years ago you published an article in THE PRIEST on the Deaf Penitent. May I now ask you on behalf of all of the priests who are interested in the Apostolate of the Deaf in the United States and Canada, and on behalf of the deaf themselves, to announce in your next issue of

THE PRIEST the Workshop for Teaching Religion to the Deaf, to be held at De Paul University from July 25 to August 5. We have outstanding professional people on the staff, whose purpose it will be to help train teachers of the deaf, study catechetical methods and techniques, and to help priests, sisters, and lay teachers who have never had special training to acquire deeper knowledge of deafness. Already there has been a fine response to the notice of the Workshop, and we are confident that much good will be accomplished for God's handicapped.

Those who wish information concerning the Workshop may write to me at 1429 Wellington Ave., Chicago 13.

Sincerely in J.M.J.,
David Walsh, C.Ss.R.

Another Swindler

I AM a Dutch priest in this country since October. The following information I pass on to THE PRIEST as a warning to the clergy so that they will not suffer a similiar misfortune. I related my story to a fellow-priest who drew up the following account with me:

A self-styled "Panamanian" giving his last name as "Ramon," aged about 30, good-looking, about five feet tall, crew-cut, rather round-faced, a little bit brownish complexion, with a noticeable gap between his middle upper front teeth, duped a priest.

He came to this priest's resi-

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dence with a story that his wife was a convert from Lutheranism at marriage. He showed his passport, claiming to be a son of the former Panamanian president who was assassinated. His marital troubles were also punctuated with political overtones.

Ramon's pregnant wife came to the United States for an operation, cancer of the womb, after consulting a priest in Panama as to the morality of such an operation if the United States doctor should say it was necessary to save her life. In this connection, Ramon even mentioned the technical term "act with double effect." She was advised to get the advice of a priest in the United States after seeing the doctor.

She came with Ramon to New Haven, Conn., where her parents originally lived. Her father was a Lutheran who was mixed up in Panamanian politics and wanted his daughter to divorce Ramon. Ramon urged her to see a priest.

Instead, she called her father on the phone in Panama, went to see a Lutheran minister and disappeared, apparently for the operation. Now Ramon wanted to find his wife.

The priest offered to call a Lutheran minister to inquire of her whereabouts, but Ramon would have none of it. Instead, Ramon called the Travel Bureau, who told him that his wife had taken a train to Reno. Ramon wondered why. Father suggested that she probably went there to get a divorce.

Ramon then phoned his lawyer to check the possibility of her having gone there and the lawyer

urged him to fly to Reno and intercept her. Ramon did not have enough money for the plane trip. The \$142 tourist flight was overcrowded. He needed \$200 and had only \$160. Father offered to advance \$50. After some hesitation, Ramon accepted the offer and was never heard from again.

P. Pinxter

24 Ricardo Street
West Haven, Conn.

Catholic-Public Schools

I was very interested to read your editorial on Catholic-Public Schools in the April issue of *THE PRIEST*. My own personal opinion is that in this whole matter of Catholic education and our relationship with the State we have been guilty of pusillanimity if not downright weakness and cowardice.

Our Catholic children are bound by law to be educated. The State levies taxes for the education of children — and in theory all children, irrespective of creed or color, are entitled to an education at the expense of the State.

It is a constitutional right to educate our children in our own parochial schools, but because we choose to exercise this right we are penalized by having to underwrite the cost of such education. To my mind this is a crying injustice, and one which we Catholics should labor to have removed.

Salva reverentia, I would take issue with the Most Reverend Archbishop of New York in reference to his statement in 1949 in the Barden Bill controversy. I think that our ultimate objective should be precisely complete support of our (and all) "private" schools by the State. I do not agree that it is

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a breach of the First Amendment, or of any other portion of the Constitution, for the State to give full support to all schools provided by religious and other bodies outside the so-called public school system. I think that on the contrary we should definitely claim as a matter of justice that our schools be built, equipped and maintained out of public funds; that our teachers be paid out of public funds and on an equal scale with teachers in other schools; in fact that our schools be assimilated into and considered a part of the American educational system. All this, of course, applies to all provided schools—i.e. so-called “private” or parochial schools of whatever religious persuasion.

The First Amendment forbids the State to adopt any one religion in preference to others. It aims at complete equality for all. We are not being treated with that equality at the present time. It is true, of course, that the various interpretations of the First Amendment would make the objective outlined above very difficult of attainment. For that reason, we ought to make it our aim to have a bill passed by Congress which would clear up the whole position and put it on a workable basis.

This is not something we are going to achieve overnight. In England it has taken over 60 years to achieve the present position where duly qualified schools can receive as much as 75% of the capital cost of building (cf. *The Clergy Review*, March, 1960) and in addition the whole running costs of the schools are paid for by the Local Education Authority.

True, this means inspection and a certain amount of control in the running of the schools. But so far as I could see during the years I worked as an assistant in English parishes before coming to the U. S. in 1952, this did not present any insurmountable problems. The teachers were always Catholic—even when, as not infrequently the case, no Sisters were available; and the whole curriculum (including instruction) was worked out to the satisfaction of both Church and State.

But this state of affairs in England was not achieved without a struggle. The fight went on for many years. But it was a fight, and an open one at that. Public opinion had to be educated before Parliament could be induced to make concessions—and these were made grudgingly, one by one, over the years. The Catholic population in England numbers less than 10% of the total, even today. Yet they have succeeded in attaining all this by steady, unrelenting pressure and persuasion. I do not think that our American non-Catholic brethren are any less fair-minded—but they need to be taught, to be brought to see things in the proper light—and to realize that almost 25% of their fellow-countrymen are being treated as second-class citizens.

Such a program of education is a large one—and it is not one that can be undertaken by individuals here and there. It needs to be organized on a national scale by the Hierarchy—perhaps through an Education Committee such as is done by the English Bishops—with the all-out support of the various Catholic lay organizations who between them number so many millions of members. But we will never achieve anything so long as

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 we skulk in the catacombs afraid to raise our voices and claim our just rights.

Msgr. Sawkins is the voice of one crying in the desert — what we need right now are many, many voices — not in the desert but in the market places, in the press, on radio and television, and ultimately in the halls of Congress. According to Msgr. Sawkins: "A specific program should be our best protection." In my opinion that specific program should be: eventual equality of treatment for all schools throughout the United States.

Stephen Wylie
 Hugoton, Kansas

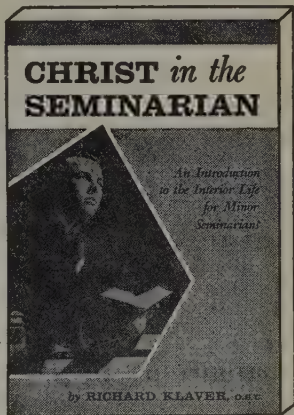
REGARDING the Editorial Comment "Catholic-Public Schools" in the April issue, readers may be interested to know that here in Chile the government gives to Catholic, evangelical, or non-sectarian schools that furnish free education, a grant for each child that is equal to half the cost of the education of a child in a state school. Thus in our parish the Church is able to give a Catholic education to 600 youngsters.

Sincerely in Christ,
 Frank Assenmacher, M.M.
 Temuco, Chile

'A Hagiographical Quiz': Correction

WITH reference to Currente Calamo in your April issue and in the interest of historical accuracy, I feel compelled to draw your attention to the error in item No. 7 of "A Hagiographi-

*ideal gifts to
 your Seminarians...*



A new OSV book by Father Richard Klaver, Spiritual Director of Our Lady of the Lake Seminary. Father Klaver's many years of experience and sincere interest in helping seminarians to reach spiritual maturity have produced this 176-page book which will greatly help all young men preparing for the priesthood.

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cal Quiz."

Cardinal Newman was ordained a priest on May 30th, 1847. His letter to Henry Wilberforce, giving an account of his visit to Naples, was dated September 17th, 1847, and was written from Rome. The reference for these facts in Wilfred Ward's life of *John Henry Cardinal Newman, I*, p. 188.

Sincerely yours in Christ,
Bryan O. Walsh
Homestead, Florida

Seminarians to Meet

THE Twelfth Annual Conference of the Seminarians' Catholic Action Study will be held at Notre Dame Seminary in New Orleans, Louisiana, from August 29 to September 1, 1960. Seminarians from all seminaries are welcome.

The theme of this year's conference is "Catholic Action and the Liturgy." Outstanding leaders in the fields both of Catholic Action and Liturgy will be on the program, including the Most Reverend John J. Wright, Bishop of Pittsburgh. Besides attending the discussion periods, the seminarians will also investigate various ways of promoting the study of Catholic Action in the seminary and will elect officers for the coming year. They will also be given opportunities to see what is being done in the line of Catholic Action in the Archdiocese of New Orleans.

Bishop Maurice Schexnayder of Lafayette, Louisiana is Moderator of the group.

All seminarians interested in further details are requested to write:

Office of the Chairman
Seminarians' Catholic
Action Study
Divine Word Seminary
Bay Saint Louis
Mississippi

Thank You!

AGAIN we are indebted to you for your appeal on our behalf in your January issue. It will interest you to know that we received approximately 50 responses from your subscribers. However, we received many others who failed to mention just where they acquired our address.

Faternally,
(Mr.) Thomas Brice
Kenrick Seminary
St. Louis 19

A Correction

SOMEBODY goofed! Re: "Our Daily Rosary" by W. Gregory Grey (April 1960, page 382). In quoting the Little Flower, the article says, "... but saying the rosary takes it out of me more than any haircut would! I do it so badly!" Haircut!! My, my goodness me! I wonder how many times Msgr. Knox has revolved in his tomb by now. Knox used the word "hair-shirt," not haircut. Who goofed? W. Gregory or the typesetter?

However, taking it from the viewpoint that "haircut" were the correct word I still would harbor doubts whether it would have come from the Little Flower's lips or pen. As a young girl, St. Therese is said to have had beautiful long golden curls. Since St. Therese

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shows how truly human she was in so much of her writings, would she, being a woman, state that saying the rosary is harder than getting a haircut? If so then she was less human (and woman) than I was led to believe. But I'm positive this is not the case.

Congratulations to W. Gregory Grey on an otherwise fine and practical presentation of the problem of the rosary and distractions. May Msgr. Knox now rest peacefully and may the Little Flower continue to help the tonsured in their ministry (and rosary) by her ever prayerful intercession. God bless you!

Sincerely yours in Christ,
(Rev. Mr.) John H. Hebl
St. Francis Seminary
Milwaukee

Our Clerical Garb

READING THE PRIEST religiously and hardly missing a word in it, I said to myself last night: I am going to write a note. It may be worth nothing, but there is no harm in speaking my piece.

Anent a distinctive clerical garb: I run into a whole galaxy of Roman-collared gentlemen at our city hospital every day.

When I was in the Service, I often used to wonder why we priests did not wear — or have — a corpus on the cross which we had on our cap and lapel. Why not indeed? I may not be conversant with beliefs and customs all over the country (among Protestant clergymen), but all those I have met believed that, as they would put it, Christ came down off the cross and we should not put Him back up there. They might copy

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Correspondence

even this if they thought it would add to their prestige, but I wonder . . . A crucifix, small, in the buttonhole of the lapel.

The following is not directly connected with the above, but it is not without interest: Here in town we had a controversy in the paper about the crucifixion scene put up each year in the city park across the street from our house. Two years ago, the ministers got their feet into things and we ended with a bare cross surrounded by a string of lights. I wrote to the paper and to the park department reminding them that, even though Our Lord returned to heaven, these same people have Him in their Christmas each year. I maintained that they should be consistent and display an empty crib.

This is just to explain my idea of the crucifix as an exclusive badge for Catholic priests.

Fraternally yours,
John W. Collins
Beloit, Wisconsin

AS regards the controversy occasioned by your remarks about "Sartorial Dishonesty":

Street-wear that is distinctively Catholic does not have to depend on any added insignia, at least as far as Religious are concerned. Why can't our Most Reverend Bishops allow priests and brothers at least the option of wearing their Religious habit on the street?

Perhaps there was a time when the anti-Catholic animus was so strong that the disguise of stock and frock-coat was necessary. However, the present political turmoil

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notwithstanding, it seems quite certain that such an attitude and necessity no longer exist.

After five years of work in rural Georgia, I think I might claim to know that our Religious habits are no more outlandish or provoking to non-Catholics than the outfit shared now by all too many of our clerical competitors.

All of us who have had the opportunity of seeing the remarkable display of men in habits on the streets around Catholic University in Washington will understand what I am talking about, I am sure. The Religious habit is not only protection for the individual, but a constant, thought-provoking reminder of eternal values in our secularist society.

Hastily,

Finian, O.F.M.

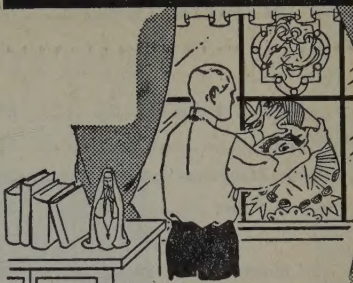
Americus, Georgia

The Care of Christ

WHILE still indignant with the the last letter under Correspondence in the April, 1960 issue of THE PRIEST, in which the Eu charistic Saviour was literally given the back seat in a car, I came across this paragraph by Dr. Breen in his *Harmonized Exposition of the Four Gospels*. Speaking of the burial of the body of Jesus by Joseph of Arimathea and Nicodemus, he writes:

"The respect showed to the body of Christ by these good men may well be taken as an example for the priests of the Church. To the

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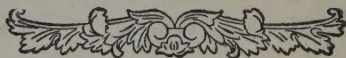
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care of Joseph and Nicodemus was committed the dead body of Christ; but to the priests is committed His living glorified body in the Eucharist. How disgraceful therefore it is to find that the priest, to whom is committed such high trust, treats the body of Christ with disrespect! We find often in our churches that the altar is dirty and squalid; we find the ornaments covered with dirt and grease; we find the sanctuary lamp poor and neglected; we find the altar linen soiled and untidy. Fine silver and rich viands are upon the priest's table; but the chalice and the ciborium of the Lord are cheap and rusty. A dingy old torn Missal is on the altar, while elegantly bound sets of novels are in the priest's library. Spots of old black grease are upon the altarcloth, but the priest's own table must be covered with snowy white linen. Ragged vestments are tossed into the drawers of his vestry; but the priest is clothed in fine garments. Scattered about the vestry are the ruins of cheap altar furnishings, and in the drawers of the cases are crumpled and age-discolored purificators, amices, and corporals. An air of neglect reigns over altar, sanctuary, and vestry, because the priest does not know his Master, nor honor Him. Joseph and Nicodemus will arise in judgment and condemn such priests; for Joseph and Nicodemus greatly honored the dead body of Jesus, but such priests dishonor the body, soul and Divinity of Jesus."

Sapienti Sat

Michigan